MEMOIR OF MADAME FELLER.

A MEMOIR

OF

MADAME FELLER.

WITH AN

ACCOUNT OF THE ORIGIN AND PROGRESS OF THE GRANDE LIGNE MISSION.

COMPILED BY

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LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW.
MONTREAL:
F. E. GRAFTON AND W. DRYSDALE & CO.
TORONTO:
THE BAPTIST BOOK ROOMS AND J. CAMPBELL & SON.

BV2813
F4
C7

281327

CRAMP, J M.
0224

Hazell, Watson and Viney, Printers, London and Aylesbury.

PREFACE.

THE numerous friends of Madame Feller naturally expected that a memoir of her life and labours would be given to the public within a short period after her decease. Such was the intention of the Committee of the Evangelical Society of the Grande Ligne, and that intention would have been long ere now carried into effect had not obstacles arisen which prevented its immediate accomplishment. These have now been overcome by the kind help of many friends.

The first six chapters have been compiled from a narrative prepared by the Rev. L. Roussy, Madame Feller's companion in her voyage from Switzerland, and fellow-labourer during her whole life. As Mr. Roussy is not accustomed to English composition, his narrative was written in French. In translating, care has been taken to preserve as far as practicable the peculiarities of the writer's style.

For the remainder of the volume the compiler was indebted to the reports and other documents issued by the Grande Ligne Mission. The valuable aid rendered by the Rev. Theodore Lafleur, of Montreal, is gratefully acknowledged.

The book is published under the auspices of the Evan-

gelical Society of the Grande Ligne, in the hope that this portraiture of the character and life of an eminent Christian lady may encourage other labourers in the mission field, and stimulate many to follow so bright an example.

Should any profits be derived from this publication, the amount will be appropriated to the Feller Institute.

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MEMOIR OF MADAME FELLER.

CHAPTER I.

EARLY LIFE.

HENRIETTA ODIN'S BIRTH—REMOVED TO LAUSANNE—HER SISTER CATHERINE—THE HOSPITAL—HER FIRST COMMUNION—ENTRANCE INTO SOCIETY.

HENRIETTA ODIN was born April 22nd, 1800, at Montagny, a small village in the Canton de Vaud, Switzerland, situated in one of the most beautiful and pleasant spots on the borders of Lake Leman. It is in the form of an amphitheatre.

Henrietta's parents belonged to the Protestant Church of the country, in which they were brought up. But that Church was then in a state of great spiritual declension. Times of abundant blessing had been enjoyed during the Reformation, and after the massacre of St. Bartholomew's day, in 1572, and the revocation of the Edict of Nantes, in 1685, when thousands of refugees fled from persecution in France. A great number of those refugees were men of intelligence, learning, and earnest piety, who shed lustre on the academies of the country, and animated the faith of their benefactors, by whom they were received with lively charity, and treated with uniform kindness. But piety soon cooled down. Love of the world and the pursuit of wealth engaged men's hearts, and at the beginning of this century a deep slumber had fallen upon the Church.

Monsieur and Madame Odin had six children, five

daughters and a son. The son died when quite young. Henrietta was the fourth child.

Henrietta's father was a very intelligent man, well educated, of a determined cast of character, and admirably qualified for government. He spent his early life in the French army, for Switzerland was then in alliance with France, and supplied every year many thousands of soldiers for the king's service. When M. Odin returned home he engaged at first in teaching, but his administrative talents were discovered, and the government appointed him Director of the Cantonal Hospital at Lausanne, to which place he removed his family in the year 1803. His management of the institution was so satisfactory that he was placed at the head of the penitentiary, a large establishment which had been recently constituted, on the most approved principles, for the employment and instruction of persons sentenced to long terms of imprisonment. M. Odin held that office till age and infirmities incapacitated him for service.

Henrietta's mother was a woman of great discernment and of a very affectionate disposition. Wisdom and love distinguished both parents, and their influence on the family was of the happiest kind.

The change of residence from the village of Montagny to the city of Lausanne was very advantageous to the Odins, as it placed within their reach excellent opportunities for education and introduced them to good society. Ever since the Reformation Lausanne had been the educational centre of Switzerland. Good schools were numerous; the College was the best in the country, and in connection with it was the Theological Seminary, and a Law School, which proved highly attractive to educated young men.

Henrietta was a general favourite. She loved all, and all loved her. Her intellectual powers were far above mediocrity. She was of a lively, free disposition, and gave promise of no ordinary amount of sagacity.

The studies of the young people were conducted on the

Pestalozzi's system, to which M. Odin was much attached. He tested its powers in the development of his children's minds. Their mother took charge of the department of religion and morals.*

Henrietta's elder sister, Catherine, was a person of good sense and dignified moral character, well qualified to instruct and guide. She was also considered a person of deep piety; but unhappily the piety which flows from faith was at that time unknown in Lausanne, nor was the doctrine of the cross preached there.

Catherine and Henrietta were peculiarly attached to each other, and each contributed to the other's happiness. Henrietta owed much to Catherine's watchful care and stimulating example. She was taught to discern her weaknesses and faults, and thus to turn self-knowledge to the best account. In early youth she manifested a strong sense of justice, and an ardent love of the true and the right. The least appearance of injustice, whether it affected herself or others, the smallest deviation from truth and right produced an exasperated state of feeling which surprised those who regarded her as a gentle and loving child. On such occasions her sister was accustomed to cause her to drink a quantity of cold water till her passion cooled down, when she reasoned with her on the folly and danger of such outbursts. Catherine's great desire was to initiate Henrietta into all that was virtuous, noble, and pure. She frequently repeated certain plain and pithy maxims, by which she aimed to mould her sister's character, such as, "We can do whatever we will;" "Happiness is in ourselves;" "It is the will of the Creator that we should enjoy it—He has placed it within our reach, by the sub-

* Pestalozzi's celebrated Institute was founded at Yverdon, a small town on Lake Neuchatel, built in the times of the Romans before the Christian era. It was less the purpose of that extraordinary man to cultivate learning than to train the intellectual and moral faculties by experiments and examples. See Biber's "Henry Pestalozzi, and his Plans of Education."—London, 1831. Pestalozzi died in 1827, aged 82.

jection of our passions, and by the energy of our minds and our wills, employed for the removal of the obstacles which lie in the way of the enjoyment of happiness;" "Happiness is especially connected with the exercise of virtue, and the love of the true and the good."

Catherine's wise and effective teachings produced deep impressions on Henrietta's mind. In fact, those impressions never left her, but increased in power as years passed away. To the latest period of her life she was often heard to say, "How much good my dear sister Catherine did me! What a noble sister she was!"

It has been said that love is the best education; and so it is, if the love be intelligent and wise. In Henrietta's case the saying was fully verified. Living in an atmosphere of motherly and sisterly affection, her powers developed under the most genial influences, and her character exhibited a happy harmony of the intellectual and the moral.

When she was fourteen years of age, Henrietta began to visit the wards of the hospital, and to offer assistance to the sick and suffering. She had learned from the physicians of the establishment that a good surgeon should have eagles' eyes, a woman's hands, and a lion's heart. Without pretending to affirm that she professed the first and last of these qualifications, it was soon evident that Henrietta's affectionate manner was peculiarly adapted to soothe and relieve the patients who were under her care. She was specially attentive to those who were suffering from wounds or dislocated joints. They received such gentle handling that everyone wished to be on her list of patients; and the physicians entrusted to her the necessary dressings after the most difficult operations. She enjoyed so much pleasure in these engagements that she actually entertained a project for the foundation of a hospital where she could devote herself entirely to the work.

In the wards of the hospital at Lausanne Henrietta

gained an amount of medical skill and sick-bed experience which proved of the greatest advantage to her in her subsequent missionary life. It was a preparatory education and discipline, designed by the Lord Himself, in view of future labours. Many French Canadian women and their families had reason to bless God for the arrangements of His providence which placed Henrietta Odin in such favourable circumstances, in early life, as to fit her to become their nurse, their physician, and their comforter, ministering, with singular skill, both to the body and the soul.

When she had completed her fifteenth year Henrietta received her first communion and became a member of the Church. To many young persons this event is nothing more than the first entrance into society; to others it is a time of great seriousness; and to Henrietta it was especially so. During the time devoted to instruction before the communion she was diligently employed in religious duties, studying courses of theology, reading the "Imitation of Jesus Christ," and treatises of examination of conscience, and constantly praying that she might become a true Christian. The day of the communion was spent in fasting and prayer, and she experienced a powerful sense of the presence of God, by whose grace she hoped to be able to live in accordance with the solemn obligations into which she had entered. "O," she exclaimed, years afterwards, "if the love of God in Jesus Christ had been made known to me, I should have embraced it with transports of gratitude and joy." But that happiness was not given her. The pastor under whose ministry she was placed was a Pelagian, or rather a semi-rationalist. According to him, virtue was the way to eternal life. Satan, the enemy spoken of in the gospel, was only an imaginary being, the personification of our senses, our passions, and our lusts. He did not deny the divinity of the Saviour; but he held that the benefits of His atonement were only intended for great sinners, and especially for the heathen. The youth of the country were trained in the forms of outward religion

without repentance, and without regeneration. The more serious cherished vague ideas of the mercy of God and the efficacy of virtue, while the greater number led an entirely vain and worldly life.

The instructions of Henrietta's pastor were not altogether satisfactory to her. She could not reconcile them with the statements which she found in her religious books; but not being at that time sufficiently acquainted with the truths of the gospel, the teaching she received flattered the self-love and the pride which are natural to the human heart. Her virtuous and regular life, and her care for the poor, seemed to constitute a righteousness in which she thought to be able to appear before God, hoping that His mercy would supply whatever deficiencies might be found in her character and conduct, and that she might thus attain eternal life.

When she was introduced into society Henrietta Odin soon became a powerful attraction among the fashionables of Lausanne. Her father encouraged her to go into the world, and accompanied her to the parties to which she was invited. For her part, Henrietta had no desire to shine. She would have willingly remained in the bosom of her family; and she valued society rather as the means of intellectual and moral development and a source of lawful pleasure than on any other account. But at this time the Swiss nation was emerging into new life. The long political disturbances by which Europe had been distracted at the close of the last century and the commencement of the present, issuing in the overthrow of all that was good, had come to an end. The imperial crown had fallen from the head of Napoleon, and the huge colossus which his arms had reared, and at the feet of which almost the whole continent had lain prostrate, was broken in pieces. The powers of Europe, weary of war, eventually guaranteed to the people the blessings of peace; and the Canton de Vaud, whose independence was confirmed, determined to enjoy those blessings to the utmost. Progress of every

kind enlivened the country, and a spirit of association spread everywhere, producing the happiest results. Societies sprung up in all places—for the promotion of the natural sciences, the fine arts, music, singing, various projects of industry, etc., etc.—celebrating their *fêtes* and anniversaries, and keeping the young in a perpetual whirl of excitement and pleasure. Henrietta greatly enjoyed those meetings. She was a fine singer; her voice was clear and powerful; and when she sang the patriotic songs which were then so popular, she threw so much soul into them that her father could not listen to her without tears.

The professors and students then resident at Lausanne, belonged to the best society of the country, and many of them were among its brightest ornaments. Those who were studying for the ministry were necessarily engaged in inquiries which introduced them to the fellowship of genius and piety, and promoted manliness of thought. Intercourse with such persons was a privilege in which Henrietta participated with great delight. It gave full scope to her powers, and brought into action the noble qualities by which she was distinguished. There was so much life and spirit in her conversation, and such harmony between her mind and her countenance, that she was known as 'Mademoiselle Odin *the transparent*.'

The literary societies with which Henrietta was connected sometimes amused themselves with dramatic performances. Henrietta joined them. On one occasion she represented *Old Age*, at another time she personified *Folly*, and so admirably was her imitative talent displayed, that her performance elicited loud and general applause. But she regretted afterwards that she had played that part. Who could have imagined that within fifteen years from that time the gay and lively young lady who was so great a favourite at Lausanne would become a humble and devoted missionary among the cottages of Catholic Canada, speaking with such affection and power of the love of God in Jesus Christ that those poor cabins seemed to her all

radiant with light, incomparably more glorious than splendid palaces and brilliant assemblies?

But notwithstanding all that was pleasant and agreeable in her position, Mademoiselle Odin was not happy. There was a void which she could not fill—an uneasiness, an agitation, even, which she was unable to quell. She knew not what it meant. "What is this?" she said. "What more do I want?" She was surrounded by all the common elements of bliss; she was lovely and beloved; she lived in the practice of virtue; she never neglected the poor and the distressed; she regularly attended public worship, and preferred the ministry of the most fervent preachers, because her heart was more moved by such ministry. Still she was ill at ease. There was a worm at the root of her happiness.

The void in her heart was the place which the Lord did not occupy. The love which unites the soul to God, flowing from grace, the enjoyment of pardon, and the experience of holiness was as yet unknown. She sought happiness in herself. She did not look to the cross of Christ. Destitute of evangelical faith, with all her shining qualities and her love of the good and the right, Henrietta did not, could not enjoy peace.

CHAPTER II.

MARRIAGE.

THE FELLER FAMILY—HENRIETTA'S MARRIAGE—HER EXEMPLARY DISCHARGE OF DUTY IN THE NEW RELATION—BIRTH OF HER DAUGHTER.

A PERSON possessed of such lovely and sparkling qualities as Henrietta Odin was sure to be admired. Her hand was sought by gentlemen of the best position in society; but in the early part of the year 1822 she became the wife of M. Louis Feller, a widower, forty-one years of

age, and father of three children, the oldest of whom had just reached fourteen. This union occasioned great surprise among her friends, who looked on it as a misalliance. But the Lord was in it, for the glory of His name, and the spiritual good of thousands.

The Feller family was highly respectable, and connected with the aristocracy (so to speak) of the Swiss Republic. Amiable, unassuming, intelligent, they belonged to the class of "Israelites indeed, in whom there was no guile," and who longed for the light of true piety. The parents had kept the old evangelical faith of the refugees, lamentably rare in those days, and their children were among the first to receive the Saviour when the Holy Spirit began to shed light on the spiritual darkness which had long covered the country. It was at this time that the Lord mercifully led Henrietta to the sources of life and salvation of which she had been hitherto ignorant, and from which in after years she derived abundant supplies of consolation and joy.

M. Feller was the senior member of the family. He had lived a number of years at Lausanne, where he was engaged in commercial affairs. Enjoying the respect and esteem of his fellow-citizens, he was often requested to take his place in the magistracy of the city. As all the Swiss are soldiers, and annually assemble for military exercises, M. Feller was colonel of artillery in the militia of the Canton de Vaud, and was an active member of the corps.

The death of the first Madame Feller had produced general sorrow in the city, and M. Feller's fellow-citizens were prompt and earnest in their expressions of sympathy. The Odin family shared in the common grief, and on one occasion Henrietta spoke in so feeling a manner of the distress of the bereaved family that her sister Catherine was greatly struck by it, and said, "Do you know, dear Henrietta, that I should not be at all surprised if you were to become the second Madame Feller." Henrietta smiled

at her sister's remark, and declared that she would never take for her husband a widower, and a man so much older than herself. Nevertheless, the sister's presentiment was verified. About a year afterwards M. Feller met Mademoiselle Odin for the first time. The friendship which followed that interview soon ripened into love.

The day before her marriage Mademoiselle Odin went to the cemetery to visit the tomb of the first Madame Feller, and there, before God, she promised the departed mother, with all the affectionate earnestness of her soul, to be a Christian mother to the children from whom she had been taken, imploring at the same time the divine blessing on the union into which she was about to enter. When M. Feller joined the family in the evening she told him what she had done, and he doubtless felt lively gratitude to God for the gift of so excellent a companion.

She spent her wedding day (February 6th, 1822) in her husband's family, who received her with the greatest cordiality and affection. There she met the Rev. Mark Fivaz, who afterwards became her spiritual guide, and her own pastor. "My acquaintance with Madame Feller," he said, "commenced at Orbe (twelve miles from Lausanne), where I was then pastor, on the day of her marriage. I had never seen her before. The Fellers looked upon me as one of themselves, and invited me to the family feast. I was less struck by the beauty of Madame Feller than by her voice, and the remarkable intelligence of her conversation. She was evidently a person of superior powers, and of the most lively sensibility and imagination. We soon became acquainted, and I was happy to accept the invitation of my new friends to visit them at Lausanne."

From the first day of her marriage Madame Feller devoted herself entirely to the discharge of the duties imposed on her in her double relation of wife and mother. She broke away from many of her social connections, judging it necessary to adopt a plainer and more retired mode of life. She shared her husband's labours, encouraged him

in his difficulties, and sympathized with him in everything. He, too, regarded her as an enlightened associate, relied on her sound judgment and warm sympathy, and found her ever an affectionate counsellor, a "helpmeet," in whom he could always fearlessly trust. No hours were so pleasant as those which were spent in the bosom of the family, with his dear companion, reading together some useful book, jointly attending to private matters or public duties, or adopting measures to assist the needy or comfort the distressed.

It was the custom of the gentlemen of the city to spend their evenings in *clubs*, where they conversed on matters and things in general, smoked their pipes or cigars, and drank the good wine of the country. M. Feller gave up those meetings almost immediately after his marriage, for he found infinitely more pleasure in his family than in his club.

Madame Feller exercised a truly maternal care over the children. The eldest was a good youth, who soon became a help and a friend to his mother, whom he loved most tenderly. His sisters were of a somewhat different character, but Madame Feller proved herself to be as wise and faithful and kind as a mother as she was tender and affectionate as a wife. The children loved her as they had loved their own mother. She took great pains with their education, studying their respective talents and characters, correcting their faults, and helping them by hints and explanations, when they met with difficulties in their preparations for college or school.

Although neither M. nor Madame Feller had experienced as yet the peace of faith in Christ, and had not really given their hearts to God, family worship was established in the house from the first. A psalm, in Clement Marot's version,* was sung, and a prayer was read, selected from a collection of forms of prayer in a work entitled "*La Nourriture de l'Ame*" ("The nourishment of the soul"). The large family

* Clement Marot was a French poet, who lived in the time of Francis I., and whose version of the Psalms was extremely popular.

bible, illustrated by numerous engravings, representing the principal facts of scripture history, was sometimes placed on the table, and Madame Feller embraced the opportunity to instruct the children in the knowledge of the word of God.

While the care of the family was necessarily Madame Feller's chief occupation, she found time to visit and relieve the afflicted, and to render valuable assistance to the benevolent institutions of the city.

The cup of happiness seemed to be filled to the brim when their daughter Elize was born (November, 1822). But that event, full of joy as it appeared, threatened to overwhelm the family with grief, for the life of both mother and child hung trembling in the balance many days. Contrary to all expectation, however, the Lord brought up Madame Feller from the very gates of the grave. As soon as she was sufficiently recovered to leave the house she repaired to the noble cathedral of Lausanne to give thanks to the Lord for her deliverance, and to pay to Him her vows. It was a favourite spot. The solitude, the solemnity of the place spoke to her soul. She had often experienced there the presence of God, and she loved to present herself before Him there on every important event of her life. On this occasion she read, again and again, and, to use her own expression, she "wept" the beautiful psalm (the 116th) which described so clearly and fully the trouble through which she had passed, and her thankfulness for the deliverance. "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

CHAPTER III.

CONVERSION.

REVIVAL OF RELIGION—ROBERT HALDANE—THE MOMIERS—M. MANUEL'S PREACHING—PERSECUTION—M. FIVAZ AND THE DISSIDENTS—FRIENDLINESS OF THE FELLERS TO THEM—DEATH OF ELIZE—INFLUENCE OF "DOUBTFUL DISPUTATIONS"—CONVERSATION WITH M. FIVAZ—MADAME FELLER'S DISTRESS—HER RELIEF AND DELIVERANCE.

ABOUT the year 1821 the Lord began to shed abroad in the Canton de Vaud the spirit of grace and light, and to awaken its people from the sleep of spiritual death. This revival had begun in Geneva several years before, at the time of the residence of the venerable Haldane in that city. The theological students whom he met there were singularly prepared to receive the truths of the gospel, which as yet they had known very imperfectly. The instructions given in the Academy of Geneva were nothing better than rationalism, or rather a blank Arianism, a negation of the distinctive doctrines of Christianity. The clergy of the city, known as "The Venerable Company of the Pastors of Geneva," had established a rule (May, 1817) forbidding, in forms of expression cunningly chosen, all preaching on the divinity of the Redeemer, on the fall of man, and on salvation by grace. Some of the students protested against it, and were expelled from the Academy. All that remained of evangelical truth and life had taken refuge among a small number of pious persons, and especially in the remnant of a little flock of Moravian brethren, gathered about the middle of the eighteenth century by Count Zinzendorf. The expelled students and some of their friends joined the Moravian body. They formed also an association, under the name of the "Society of Friends," for common edification by prayer and reading of the

scriptures, feeling deeply their need of increased knowledge and faith, and expecting that in this way the Lord would come to their help. Those meetings were happy seasons. In the midst of the spiritual death which surrounded them the believers enjoyed the greatest spiritual pleasures. The Lord drew them to Himself by "cords of love." The meetings were held near the place where the young reformer, Froment, opened his free school in the sixteenth century; and now the lamp of the pure gospel was once more lighted in Geneva.

It was under these circumstances that Robert Haldane entered that city. He was a chosen instrument in the hands of God, and was destined to become a source of blessing to the students and to many more. In a short time there was a revival in the Theological Hall. More than twenty of the students regularly clustered round Mr. Haldane, their true Professor, receiving those instructions which they were afterwards to spread abroad in Switzerland, in France, and elsewhere. Mr. Haldane's exposition of the Epistle to the Romans was especially blessed. "He knows the scriptures," said one of the students, "like a Christian who has been taught by the Holy Spirit himself." Never since the days of Francis Turretine and Benedict Pictet had any divine expounded the counsel of God with such clearness, force, and fulness. Never had the light of truth shone so brightly in the City of Calvin.

The young converts became missionaries, and communicated the truths which they had received to the junior clergy throughout the Canton de Vaud. The Lord blessed the work. As in the olden time, "some believed the things which were spoken, and some believed not." The young ministers proclaimed the gospel with such power and unction that general attention was attracted to their services. Famished souls, thirsting for salvation—and there were many—embraced the truth with joy, and evangelical associations were formed in different parts of the country. Then ignorance and prejudice, formalism and unbelief took

the alarm, and the cry of danger was raised. In a very short time fierce opposition was roused against the "sectaries," the "*momiers*" (hypocrites), as they were reproachfully called, who were driven from the churches, represented as intriguers, hypocrites, and imposters, and loaded with contempt and insult.

Society was thoroughly disturbed by this revival. Madame Feller could not be indifferent to it. Neither she nor her husband had yet regarded that heart-felt piety which flows from the love of the Redeemer as a personal affair. Like many other members of the National Church, they rested on a proud self-righteousness, which was nurtured by the consciousness of their own virtues, and by the praises of those around them. It was not surprising that they followed the traditions and errors of the times.

Evangelical truth was first brought to Madame Feller's notice through her connection with her husband's family, among whom the gospel had been joyfully received. One of M. Feller's nephews often attacked Madame Feller's self-righteousness, but unfortunately he did not exhibit that gentleness of wisdom which disarms prejudice and disposes the mind to receive the truth. Nevertheless, she began to think that perhaps all might not be well with her. She did not experience that joy in the sense of pardon, that inward peace, which the converts appeared to possess. She had also noticed in her book of prayers some passages which condemned her. Thus, for instance, "Thou shalt love the Lord thy God with all thine heart," etc. "These words," she said to herself, "cannot be taken literally, but only in a figurative sense; for certainly I have not loved God in that manner. I love my husband and my child more than I love Him. I have more pleasure in thinking of them than in thinking of God. Now, is it not spiritual idolatry to love any other being more than God?" Taught from above, she began to know herself; but the void in her heart was not yet filled; the regeneration which changes the sinner and leads him to God was not understood; and

she could find no pleasure in the thought of judgment and eternity.

The preaching of M. Manuel was peculiarly useful to her. He had been appointed chaplain of the penitentiary of which M. Odin, Madame Feller's father, was governor. He was a pious man, spiritual, poetical, and endued with a gift of gentle, persuasive eloquence. Madame Feller preferred his truly evangelical preaching to that of the other pastors of the city. As the daughter of the governor, she could be present at the services held in the penitentiary. The preaching was greatly enjoyed by her, though it did not at first lead her to commit herself wholly to the Redeemer, and to trust in His righteousness and His atoning blood. Tenderness of conscience induced her to regard the least fault as a great sin, and to seek to deliver herself from its consequences by right feelings and good conduct. "How can I think," she said, "that God will accept me and pardon me, so that I shall sin no more? I must be changed before He will receive me." She did not know God as the "Father of mercies and the God of all comfort," by whose grace souls are renewed and saved. She wished to deserve His favour. True faith had not laid hold of her soul so powerfully as might have been expected. The Lord conducted her by a slow process, though the effect was ultimately solid and durable, in order to strip her at length of her self-righteousness, and lead her to a thorough knowledge of the misery of her sinful state. Thus He prepared her for the work which she was destined to accomplish. Sometimes she seemed willing to cast herself on the mercy of God, but the sense of sin troubled and prevented her. "My sins, my sins!" she exclaimed; and she fixed her eyes on her faults, and not on Jesus, the Saviour of sinners. It was by hard struggles, by prayer and suffering, that she was able to bow at last in adoration and thanksgiving at the footstool of the throne of grace, looking to Jesus.

The evangelical preachers, driven from the national churches, preached wherever they could obtain accommo-

dation. Houses, barns, the fields were the temples in which they declared the unsearchable riches of Christ. The converts were organised as a religious society, or church, that they might meet for the worship of God and mutual edification. They bore testimony to the gospel of the grace of God, and thus provoked yet more the world's opposition to them. And the Government, instead of respecting the rights of conscience, as it was their duty to do, prohibited the peaceable assemblies of the faithful, and passed a law on the 25th of March, 1824, condemning to fine, imprisonment, or exile, according to circumstances, those who presided at the meetings, or conducted the services, and those who sustained or attended them.*

Violent measures were immediately taken against peaceable citizens, whose only crime was that they were seeking the salvation of their souls. Many young ministers were banished—among them, Olivier, Chauvannes, Rochat; others were cast into prison, as M. Juvet, who was carried from the prison to his grave. Houses were forcibly entered, meetings dispersed, and those who were attending them insulted. In some instances these deplorable scenes issued in bloodshed. M. Auguste Rochat was attacked by a crowd coming away from a public *fête*, and would have been murdered, had not some worthy citizens interfered and protected him.

Such were the effects of the iniquitous law, and that state of things continued for ten years. Similar scenes were witnessed at Geneva, at Neuchatel, at Berne, at St. Gall, and at Zurich. But the persecution had little effect on the progress of the gospel. It was rather an excellent school for believers, a "great grace" resting on the revival. The Lord did not forsake His people when they were in the furnace; He did not leave them without consolation and support.

M. Fivaz, the friend of the Feller family, yielded to the influence of the revival, and was condemned at Orbe to ban-

* A copy of the law, or decree, may be seen in the *English Baptist Magazine* for 1825, p. 175.

ishment for two years for having attended a prohibited meeting. He appealed to the Court of Cassation at Lausanne, and the judgment was reversed. He then removed his residence to Lausanne, and became pastor of the dissident church, which was formed in 1824. "On my arrival at Lausanne," he remarked, "I went to visit M. and Madame Feller, who received me with their accustomed kindness, notwithstanding the opprobrium connected with the word *momier*. Their sympathies were evidently with the revival, and with the persecuted. I could speak freely with Madame Feller respecting the gospel. It was a pleasure to converse with one whose disposition was so tender and affectionate. Her views on free grace in Jesus were still very defective; the harmony between law and grace was dimly apprehended; her heart made greater progress than her head.

M. Feller was appointed superintendent of the police of Lausanne, and in that office was necessarily brought into collision with the dissidents, who were resolved to persevere in holding their separate services, at all risks.

The spies of the Government were employed in ascertaining the places where the dissidents intended to hold their meetings on Sundays, and to report to the Councillor of State appointed to take charge of the department of public worship. He gave information to M. Feller, whose duty it was to send officers to the places named, disperse the assemblies, and denounce the offenders to the authorities. Madame Feller was accustomed to give such information to M. Fivaz as enabled him to avoid the danger by changing the places of meeting. Several months passed without the occurrence of a single prevention of a meeting, when a Councillor of State, dissatisfied that no *momiers* were brought to justice, bitterly reproached M. Feller, and accused him of negligence of duty. He, vexed at the position in which his office placed him, revealed the whole to his wife, and intimated his wish to resign. Madame Feller advised him to be patient, and to take advantage of

the opportunities which he enjoyed to render service to Christians who were so unjustly hated and persecuted. She then wrote to the dissident pastor, telling him that her husband was loaded with reproaches because the meetings were not detected and broken up, and suggesting the propriety of abstaining, as far as possible, from public services on Sunday mornings.

"Obliged," says M. Fivaz, "to take some steps in order to avoid the search, which was becoming more active and determined, we divided our congregation into four or five groups, which met in as many different places, at each of which I met them every Sunday. The first meeting was held at seven in the morning, in the wood of Sauvebelin, at a place called '*La chasse du duc.*' This wood is two miles from Lausanne, near the top of Mount Joral, a very rough district, and difficult of access. We found more persons there than I expected. It was in December, and the weather was very severe. We kept close to each other, and mutually encouraged one another to be faithful. We sang the praises of the Lord, and offered our prayers, without fearing the police or regarding the rain, which fell heavily upon us. We were filled with joy and peace in the Holy Spirit.

"One Sunday morning," continues M. Fivaz, "I went to visit a poor sick woman, living in the fourth story of a house, in one of the most obscure quarters of the city, and found some of her friends with her. Some wicked fellows had observed us, and immediately an outcry was raised that a meeting of the *momiers* was to be held in the house. A great crowd was gathered, shouting, 'Down with the *momiers!* Down with the *momiers!* To the lamp-post!' It was impossible for us to leave the house. M. Feller learned what was passing, ran to the spot, and addressing the mob with authority, as a magistrate, said, 'Let none of you do any harm to these people.' Then, taking me by the arm, he led me through the city, in the sight of all, to my own house, which was beyond the city limits.

"The search after the dissidents sometimes slackened—for they could not be always persecuting—and then the meetings were held more frequently. A building in the public thoroughfare, near the Hotel de Ville, was hired, and there great blessing attended the meetings, and many persons were converted. But the enemies discovered it, and fresh persecutions were excited.

"On the Saturday before Easter a report was spread in the city that I was to be put in the pillory that day, in the market-place. It was market day, and there was a great concourse of people. About ten o'clock in the morning I was passing through the market-place on my way to visit some sick persons. I was recognized, and a mob was quickly gathered. 'To the pillory! To the pillory!' said some. 'Let us cut out his tongue,' exclaimed their companions; while others said, 'Club him!' I expected every moment to be laid hold of, when M. Feller, who was conversing with some gentlemen in front of the Hotel de Ville, saw me; leaving the gentlemen immediately, he came straight to me, and shook hands with me repeatedly, and with much warmth of manner, before the rioters, who looked on with astonishment, and ceased their raging.

"He did not say a word, but I understood him better than if he had spoken. Forty-five years have passed away since that occurrence, but I see to this day his expressive and most affectionate look. My heart was full. I thought of the words of Paul (2 Tim. i. 16): "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.' Those words often came to my mind when I met my dear protector, or thought of him. I saw him afterwards (dear M. Feller!), but it was on his death-bed, committing his soul into the hands of his Saviour, into whose presence he entered in peace. Many deliverances similar to this were experienced."

Madame Feller was one day enumerating, in conversation with M. Fivaz, the deliverances which the Lord granted

during those days of suffering. "If any one," she said, "had assured me that a person had passed through pouring rain, with no umbrella, without receiving a drop of water, I should have more willingly believed it than that you and the little flock of the Lord could pass through those years of persecution with so little injury, and yet scarcely ever found it necessary to seek refuge in concealment. I had a better knowledge of your position than my husband, or even yourselves."

Madame Feller consecrated to God the dear child He had given her. The Lord accepted the offering, and it was consumed on the altar. Elize was one of those tender and beautiful flowers, semi-angelical in their nature, which have not enough of the terrestrial in them to live long on the earth, and which we might expect to be taken away, to blossom in the kingdom of light. She was remarkably gifted. Her mother had narrated to her the life of Jesus Christ, making use of the pictures in the great family Bible. The representation of Jesus blessing the children was an unfailing source of delight and joy. "Tell me about Jesus, dear mamma," she often said—"tell me about Jesus." A little while before her death her father and mother were admiring, from the terrace of their house, the magnificent prospect before them—the lake, the Alps, the beauty of the sky, which was reflected in the transparent waters, the smiling cottages, and the lovely landscape; the sunset added greatly to the beauty of the scene, and as they admired, their hearts were uplifted to God, whose hand had formed the whole. Their lovely child was with them—all eye and all ear—her countenance shining with joy. It was as if the idea of God, of whom she had heard her parents speak, had become all at once the life and light of her soul. She threw her arms around her mother's neck, and fixed her eyes on the firmament above, exclaiming, "Oh, dear mamma, show me God! dear mamma, show me God!'

A few days after, the child was seized with fatal sickness. Seeing her mother weep as she stood by her bedside, she

made an effort to caress her, and said, "Why do you weep, dear mamma? I am going to Jesus, He is taking me in His arms." She was three years old when she died.

The death of the child was "for the glory of God" (John xi. 4). The grief was profound, the sacrifice agonising in the endurance; but on the part of the mother it was complete, for she saw the hand of God in it, and confessed that the dispensation was full of mercy towards her child, taking her away from evil, and introducing her to the kingdom of glory without passing through the conflicts and sorrows of the earthly pilgrimage. It was also a kind and merciful mission to the mother, bringing her into closer fellowship with the Lord, and helping to train her for His service.

"I often saw Madame Feller during those days of mourning," says M. Fivaz; "her feelings under the loss she had sustained were sometimes so powerful that her heart was torn and broken, and it was as if nothing would satisfy her but the recall of the dear one. Earth, with its Eden of happiness, seemed to her dark and sad. Nothing but the peace of heaven could restore gladness to her soul. To these heart-sorrows were added certain mental disturbances arising from meditation on difficult subjects. It was a time in which there was much discussion on 'the election of grace,' and Madame Feller engaged in the discussion with all the ardour of her spirit, seemingly desirous of sounding the heavenly decree, that she might clearly discern the mystery and the depth."

Her questions were so keen that M. Fivaz thought it necessary to check her, and to request her to refrain from attempting to fathom the secret things of God. "A finite and limited being," he said, "cannot comprehend the infinite and incomprehensible God. None but Himself can know what He is. We ought to keep silence before Him in adoration, and to be satisfied with the manifestation of God in Jesus Christ. We cannot comprehend God, or know Him, out of Jesus: God out of Christ is 'a con-

suming fire,' but in Jesus is 'the Counsellor,' the wisdom of God, light and life. Let us go to Golgotha, and we shall see that we did not first love God, but 'God loved us, and sent His Son to be the propitiation for our sins' (1 John iv. 10). His infinite love and His sovereign will are the final reason and the final end of all that He has done. We cannot rise to Him, but He has come down to us, to unite us to Himself."

Madame Feller listened to these observations with humility and attention, and even with tenderness of spirit, and rejoiced in the light which she had received.

"Some time afterwards," M. Fivaz proceeds, "she said to me, 'There must be in my belief some truth wanting, and which, if known, would harmonise the whole system; the consciousness of it troubles me when I read the New Testament. I have shown you much of the darkness of my spirit. I have need to open to you all my heart on other subjects. I know that we cannot be saved but by grace, by Jesus. But this Satan, who is so often spoken of in the New Testament, is he a real being? or does it mean our passions, our lusts? If he is a wicked spirit, the idea of being assaulted by him confounds me, produces inexpressible trembling and alarm; it is as if God had withdrawn from me. When a person has once entered on the path to heaven, surely this Satan should be driven away, and not be allowed to come near us.'

"Madame," said M. Fivaz, "substitute for 'Satan,' in the passages where the word occurs, our 'lusts,' our 'passions,' and you will find that there is no meaning, or an absurd one. 'Jesus was led up of the Spirit into the wilderness, to be tempted of the devil' (Matt. iv. 1). 'When Judas had received the sop, Satan entered into Him' (John xiii. 27). 'Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Pet. v. 8). 'Resist the devil, and he will flee from you' (James iv. 7). 'We would have come unto you, even I Paul, once and again, but Satan hindered us' (1 Thess. iii. 18). 'The

God of peace shall bruise Satan under your feet shortly' (Rom. xvi. 20)."

In the conversation which followed, M. Fivaz put before his friend the Scripture proofs on this subject.

Madame Feller was deeply moved during this conversation. The Lord spoke to her heart. She was filled with admiration in contemplating the vast plan of redemption. "How great!" she said. "How magnificent! I see it! I understand it!"

"She was still embarrassed, however, by the want of harmony, as she imagined, between the law and divine grace. We read many passages on this subject in the Epistles to the Romans and the Galatians. Then we bowed the knee together before God. He heard our prayers and quickened our souls."

This conversation was an epoch in Madame Feller's life. She often spoke of it.

But the work was not yet finished. While her mind could not bear any doubt or darkness, her heart did not experience the inward and heavenly peace which she longed for. She did not dare to believe that her pardon was written on the cross. The work done on Golgotha had not yet fully brought her into the experience of hope, and confidence, and love. She did not feel in her soul the testimony of the Spirit, saying, "Thy sins are forgiven thee." She was under the impression that she had not sufficiently repented, or sufficiently mourned over her sins. Her sins presented themselves, as it were, ranged in battle-array against her. Her conscience accused her. The holiness of God appeared so great that she could not lift up her eyes to heaven. She saw that God deeply hated sin, and she was constantly repeating the words, "My sin! my sin!" This state of suffering continued for some time. At length her nervous system was so weakened that her husband was alarmed, and sent for a physician. "What is the matter with you, Madame?" he said. "Oh, doctor," she replied, "I am not sick; my soul is destitute of the peace

of God." "I see," said he, "your sickness arises from religious anxiety. You have too much to do with religion, Madame. You must put this matter aside, and for the next three weeks you must neither pray, nor think of God, nor read the Bible, nor engage in any other religious work." "Doctor," said Madame Feller, "how can you ask me to follow your directions, when God tells me to pray without ceasing, to love Him with all my heart and soul, and to seek nourishment from His word as my 'necessary food'?" "Well, if you cannot do what I have prescribed, I question whether you will recover. I will send you some medicine, which you will be careful to take regularly." "I do not think," she said, "that I require your help at all; but I will take the medicine to please my husband." The physician gave her something to soothe her nerves.

In those days of distress Madame Feller was accustomed to retire as often as she could to the most remote part of the house, that she might be able to bow before God and utter her complaints aloud in His presence. She read the penitential psalms. She examined her conscience and her whole life, and entreated the Lord to give her repentance and peace.

One day she had taken with her a small treatise entitled "The Evangelical Doctrine." In this book the work of Jesus Christ was explained in a clear, simple, practical manner, and the sinner was encouraged to cast himself, with all his sins, just as he was, into the arms of the Saviour. Then light beamed on her spirit; she understood, as she had never before, the work of redemption, and laid hold of it and embraced it with joyful ardour. So powerfully was she moved that she exclaimed, "What, Jesus, is this all? Is this all? Simply to believe—to believe, and leave all to Thee! Thy blood blots out all! Oh, Lamb of God! Lamb of God!" She fell on her knees before the Lord, and wept. Jesus became the sole object of her faith, her love, and her adoration. He was her Saviour, her strength, her life, her all. The void in her heart was filled to overflowing.

The retired spot to which she had withdrawn herself seemed to be filled with the light which had penetrated her soul. She could not leave it. It was the "house of God," the "gate of heaven." In the joy of her deliverance she exclaimed aloud, "Glory to God in the highest!" "What shall I render to the Lord for all His benefits towards me?"

She passed several hours in her retreat. When she reappeared in the family the peace and joy expressed in her countenance struck the children and servants with astonishment. "What has happened," they cried, "to mamma? What has happened to Madame? What a change!" Her husband came in at the time. She told him, in a strain of profound humility and gratitude, how the Lord had appeared for her, and described the peace and joy which filled her soul. M. Feller was greatly impressed. "Pray for me," he said, "that I also may become a true, a holy child of God."

CHAPTER IV.

CHRISTIAN LIFE.

HER CHRISTIAN CHARACTER AND INFLUENCE—ILLNESS OF M. FELLER—HIS DEATH—MADAME FELLER'S EXPERIENCE UNDER HER AFFLICTION—HER ENGAGEMENT IN BUSINESS—HER SPIRITUAL ACTIVITY—UNION WITH THE INDEPENDENTS—CONVERSATION WITH THE CHAPLAIN OF THE PENETENTIARY—"A BRAND PLUCKED OUT OF THE FIRE."—CARE OF THE POOR OF THE CHURCH.

FROM the moment of her conversion Madame Feller gave herself to Christ before the world. She confessed Him boldly, spite of the persecution which was urged with redoubled fierceness by the agents of the Government, who hunted the poor *momiers* with the greatest cruelty, in order to suppress their meetings and arrest and banish those who conducted them.

In these circumstances Madame Feller gave clearer proof

than ever that she was the Lord's instrument in strengthening and encouraging His poor persecuted disciples. She sought their friendship, and became the object of their affection, their esteem, and their gratitude.

"I saw her very frequently," says M. Fivaz, "notwithstanding the surveillance and hatred of which I was the object. Our conversations on the love of God, on Jesus, on the completeness of His work, and on the preciousness of the promises, were of the most interesting character." Her heart overflowed with desire for the salvation of her family. Her hopes of seeing them all enter into the Saviour's fold were so strong that the least indication of the work of the spirit in them filled her with joy and thankfulness. She prayed for them, especially for her beloved husband, incessantly. "Bless my dear Louis," she exclaimed many times in the day; "convert him to Thyself." And her prayers were not in vain, for her husband and many of her relations opened their hearts to Jesus.

Her fidelity in the discharge of her duties as wife and mother was seen and admired by all concerned; and it was also understood that she rendered important assistance to her husband in his official business; but it was the loveliness of her piety and her cheerful deportment that diffused a charm all around her, and endeared her to all. Her Christian influence increased day by day, and her own family, already so happy in the enjoyment of peace and union, experienced in a growing measure the solicitudes of a pure and devoted affection. The poor, the afflicted, the sick, the prisoners were diligently sought out by her, not only for the bestowment of temporal relief, but also for the benefit of their souls by the words of peace and love which they heard from her lips.

We now come to the most sorrowful event in her life. Her domestic happiness had reached its highest point, through the blessed influences of divine love, superadded to outward favours, so abundantly enjoyed, when it pleased the Lord to subject her to distress more agonising than

she felt when she committed to the grave the remains of her beloved child. He willed in this manner to prepare her for that life of active charity and devotedness which she was to lead in a distant land.

The city of Lausanne is situated above the Lake of Geneva, and is built on three hills, which, with the valleys between them, are entirely covered with buildings. The surface is therefore very uneven. There are few streets in which there are not ascents and descents, in which respect it has been thought to resemble Jerusalem. The highest hill is called *The City*. It is approached on one side by a flight of steps, cut in the rock, and on the other by a wooden covered passage, containing from 150 to 200 stairs. There is the chateau, which was formerly the residence of the Roman Catholic bishops, who were the seigneurs of a district, including Lausanne and many towns and villages in the vicinity; there is the Academy, and the Cathedral, called *Notre Dame*. This is a magnificent edifice, of the tenth century, very grand and spacious, ornamented by a splendid dome, which is supported by two rows of tall marble columns, 272 in number, almost all of which are single stones. The nave and the choir (which contains the tombs of the ancient nobility of Lausanne) are distinguished for beauty.

At the foot of the hills, in the lower part of the city, there are two streams, which, although beneficial as the means of cleansing the city, were formerly the occasions of sickness, in consequence of which it was considered necessary to construct expensive drains. Before their construction typhus fever generally appeared at Lausanne in the autumn, and was very fatal.

M. Feller was attacked by this disease, and from the first, notwithstanding his good constitution, his recovery was regarded as doubtful. All the resources of medical skill were employed, but in vain. The patient indulged a presentiment that he should not recover, and placed all his temporal affairs in the hands of his wife, to be arranged

and settled at her discretion, resolving to employ the remainder of his time on the concerns of his soul.

The distress of his wife may be more easily imagined than described. She, too, had a presentiment that he would not recover. Crushed with grief, kneeling by his bedside, her hands in his, she entreated the Lord to spare her husband, now doubly dear to her since he had given his heart to God. But it seemed to her that her prayer, instead of being answered, "returned into her own bosom." "O, my God," she said, "make me submissive; teach me to say, 'Thy will, not mine, be done.'" The wound inflicted when her dear child was taken away was yet bleeding. She felt its smart. "Thou hast taken my dear child; and art Thou now about to take my beloved husband? O, my God, how hast Thou afflicted me! Help me to say from the heart, 'Thy will be done on earth, as it is done in heaven!' Give me grace to glorify Thee in the furnace into which Thou hast so suddenly cast me."

She scarcely ever left her husband, by day or by night, but ministered to him with tenderest affection, embracing every favourable opportunity of praying with him, and directing his soul to the Saviour, while she often turned aside to weep and supplicate on his behalf. At an early stage of the disorder he lost his hearing, and could no longer receive consolation from the voice which had so often comforted and strengthened him. But she continued to encourage him, as well as she could, by signs and looks, lifting up her eyes to heaven.

"I cannot hear you, my dear wife," he said, "but I can still see you and understand you. Soon I shall see you no more. But I am happy. Be not overcome with sorrow. The Lord takes away, in order that He may give the more. His will is best."

A consultation of all the physicians in the city was held. One of them was a person who had often ridiculed Christianity in M. Feller's hearing. While they were consulting on his case, his pastor, M. Manuel, entered the room.

The sick man held out his hands to him, expressing the liveliest satisfaction and pleasure, and exclaimed, "This is my best physician, for he taught me to love the Saviour who died for me."

As the physicians foresaw, M. Feller lost his sight the next day, and that added greatly to the affliction.

"I cannot see you," he said to his wife, "nor can I hear you; but I can feel that you are there. Your love and your prayers still do good to my soul. I understand my Saviour's voice, and He is near me."

The weakness of the patient increased; so much so that at the last he had no power to articulate, and could only press the hands of his wife. Then, after the last pressure, which seemed to exhaust him, he fell into a lethargy, his eyes open and fixed, and in a short time died.

The anguish of that moment, heightened as it was by the exhaustion of her physical frame, was terrible to the bereaved one. The blow was fearfully heavy. All was desolation. Nevertheless, she poured out her soul before the Lord, and cast on Him her burden.

A modern preacher has said, "The Christian is the only *strong* man, seeing that in the hour of his extremity the arms of Omnipotence are placed beneath him, to gird him up. Thus supported, not only does he not sink beneath the burden, but he actually lifts it up and goes on his way with it, rejoicing in God."

Such was the experience of our afflicted friend. Relying on the promises and the love of God, she found the peace which she so much needed in the hour of grief.

"No," she said, "the Lord will not leave me. He who wounds, heals. He brings down to the grave, and raises up again. For what reason is He called 'Our Father, who is in heaven,' if it be not that we should cast ourselves into His arms? Has He not given His own Son for us, and all things in Him? His grace is ever-flowing. The very hairs of our heads are all numbered. He will finish that which concerns me."

Thus supported from on high, she could calmly contemplate her affliction, and stay her soul on her Heavenly Friend and Saviour.

When they were about to place the corpse of the departed in his coffin, her youngest sister asked her if she would not wish to take a last look of her beloved one.

"Oh, no!" she said; "that corpse is not my husband. It is only a dead body. My husband is the heart, the soul which once dwelt in it, and is now gone to be with God. There he is now, and there I shall one day rejoin him."

The funeral was attended by a large concourse of loving friends. M. Manuel, M. Fivaz, and other ministers were present, and addressed words of consolation to the afflicted family.

Our dear friend was only twenty-six years and a half old when she was called to commit to the tomb the mortal remains of her husband. But the Saviour was with His handmaid. If He afflicted her in His love, He strengthened her in His faithfulness. The dispensations of God towards His beloved children greatly vary. He comforts the weak, and condescends to their infirmities; He tries the strong, and exercises them with conflicts and sufferings before He gives them the victory. This was the experience of our afflicted sister. Her Christian friends, knowing her strong attachment to her husband and her keen sensibility, hastened to show their sympathy; and the little persecuted church which she had protected, and which felt deeply the loss she had sustained, manifested in the most touching manner their tender affection.

Although divinely sustained, the first months of her affliction were excessively painful. Her sufferings, as she said, were *inexpressible*, and her tears flowed freely. Yet there was no murmuring. "I could not have imagined," she said to her pastor, "the sufferings through which I am passing, and I cannot describe them; it is as if my very soul were rent and torn asunder." At another time she said, "I think that all the Lord has done is well done—

that all His ways are marked by infinite goodness and wisdom; but as yet I can but very imperfectly comprehend the methods of His providence. It seems to me that the Lord is contending with me; my heart is desolate. But, O my God, however that may be, I know that Thou art good to all, and that Thy tender mercies are over all Thy ways. Teach me to submit myself to Thy will, and to glorify Thee in this trial. Pity Thy poor handmaid. Forgive me. I am Thine, and Thou art mine. Say to my soul, 'I am thy salvation.'"

These hours of darkness did not always prevail. At other times she enjoyed communion with her Saviour, and rested with confidence in His love. Then she recounted with thankfulness the mercies she had received. "Thou hast crowned me, O my God, with loving-kindness and compassion. Thou hast not left nor forsaken me. Thou hast done more for me than for tens of thousands of my fellow-creatures. Thou hast led me to the height of earthly happiness. Thou hast encompassed me with Thy choicest cares. Thou hast supported me with wonderful patience. Thou hast dealt with me as a tender father deals with his child. Thy love has exceeded all my thoughts. It has been boundless. O, my Saviour! what shall I render to Thee for Thy benefits? The complete and full offering of my heart and my soul is all that Thou dost require."

But natural feelings soon regain their power; the bitterness of her sorrow was keenly felt, and her heart-wound smarted afresh. "But, O my God, Thou hast cast me down to the ground, and covered me with mourning. Thou hast smitten me in the tenderest place. Thou hast taken back the gift Thou didst bestow upon me. Thou hast torn from me the dearest part of myself. O my God, the wound is great and deep. Thou knowest it. O that I had the wings of a dove, I would fly away to a place where rest might be found. Yet, O Jesus, there is peace and rest in Thee. O Lord, I desire not to murmur. I will submit myself to Thy will, and love Thee with all my heart. He whom Thou

hast taken is with Thee in heaven, where there is no suffering. Lord, strengthen my soul to adore Thee: I would weep that I have not loved Thee as I ought. Pity Thy poor handmaid. Quicken my soul, and revive my hope. Thou hast afflicted me in Thy love. In Thy love comfort me, as a mother comforts her child."

Madame Feller's friends saw her submissive, humble, strong, yea noble, in her mourning. Yielding to the blow which smote her, she sought strength and consolation only in Jesus, and instead of rebelling against a loss which she could not repair, she laboured to derive from it those fruits of holiness which affliction is designed to produce, often forgetting herself that she might comfort others who were afflicted.

"I visited her as often as I could," says M. Fivaz, "in her house and in her store. The wound in her heart was of the most distressing kind, but she could sincerely say, 'Amen,' though with eyes bathed in tears, to the bitter sacrifice which the Lord had required of her. 'His will be done, not mine,' were words which were often on her lips. Our conversations were greatly blessed, and Jesus, the Man of sorrows, the depth of His humiliation, His griefs, His sufferings, and His victories, were the chosen themes of our contemplations. The Bible was always open, even on her counter, as well as in her house, for it was from the fountain of the holy word that she drew nurture and refreshment to her soul. We never separated without prayer. She could always find time for that, even in her office: and her prayers were the genuine expressions of devout feeling. Sometimes it was like a sick person who repaired to Jesus, and believingly committed the case to His compassion. At other times it was the trusting child reposing in the arms of his father, and placing the weary head on his bosom. The wants of her family, of her relations, of her friends, were not forgotten. The salvation of their souls was her prevailing desire. She ardently longed to see them all living for God, united in the kingdom of holiness and of glory.

Her spiritual state varied. She had her days of elevation and of depression, of sorrow and of joy, of feebleness and of revival; but I always found her seeking the presence of God and communion with Him, whereby duties might become pleasant, sacrifices be rendered easy, and joys and sorrows sanctified. By the influence of the Holy Spirit on her soul, the firmness of her character tempered her sensibility, her imagination, and her griefs. Those griefs sometimes prevailed against her, and then she was truly desolate, and sunk as it were in a deep ditch; but, like the Psalmist, she cried unto God out of the pit, and in the midst of the 'dry and thirsty land,' and she lay at the feet of Jesus, like the paralytic, beseeching Him to look on her in her distresses, and show mercy to her."

Speaking to an intimate friend of the death of her husband, she said, "How thankful I should be to God for the death of that dear one! If he had left the world without knowing the love of Jesus, as very many do, I should have been bound to submit myself equally to God, and to adore Him under so severe a dispensation. But what a difference there would have been in my feelings! The mercy of the Lord has been great in sparing me such a sacrifice. I have the assurance that my friend is in heaven. He lives with God, and understands and adores that mysterious dispensation which removed him from this world; his heart is filled with the love of God. So far from the memory of this dear one becoming a trouble to me, a snare to my soul, I desire on the contrary that it may be a bond between me and my God, to detach me more fully from earth and all that is fleshly, in order that I may lead a holy and exalted life. The more I love God, the more shall I resemble him who is no more with me."

On another occasion she said to the same friend, "In my affliction I have imagined the Lord sitting by me" (see Mal. iii. 6). "I have asked Him to cleanse me from all defilement and from every idol—to purify my affections, my desires, my purposes, my labours, my whole life, so

that I may reproduce his image, his charity, his patience, his devotedness, his humility—the image of his holy and happy life."

The Lord did not exercise the faith of His handmaid by her inward sorrows only; she had to endure suffering without. The enemies of Jesus Christ and of the little persecuted church, regardless of her deep distress, and of the respect and esteem in which she was held, did not fail to take occasion from the death of her husband to visit her with contempt and hatred. Her piety was so well known that the world was sure to make her bear the reproach of Christ. Those who had ridiculed her marriage indulged their spleen by saying that all her sufferings were the results of her own folly. Without, as well as within, the fire of trial raged with increasing power, and the gold came out of the crucible refined, and prepared to become an ornament in the temple of the Lord.

By the death of M. Feller, Madame F. had the burden of her husband's affairs, commercial as well as domestic, thrown upon her. Her health had been much affected, and she found it very difficult to discharge the various duties imposed upon her. But her love of the children lightened the labour. It was her earnest desire to fit them for a useful life, and to lead them to Jesus. The son was in his seventeenth year. He proved to be a valuable help in all her affairs, and a comfort in her affliction.

She conducted the business with energy and skill, not intending to remain in that position, but hoping to preserve the concern in a prosperous state, so as to be able to dispose of it ultimately for the benefit of the children, as soon as an opportunity offered.

She met with embarrassments and difficulties which appeared insurmountable. Persons prejudiced against her planted thorns and obstacles in her path, and her faith and patience were sorely tried. But she was not discouraged; and she displayed the generosity of her character in forgiving those who had injured her, and doing

them all the good in her power. The grace which sustained her in the discharge of daily duty became more and more manifest; reading and meditation on the Bible were the nurture of her life, and the pages of the holy book were filled with the marks of her pen and pencil. She poured all her griefs into the bosom of her Saviour, and expected Him to grant her the wisdom, the patience, and the strength which she needed; and the Lord was pleased to glorify Himself in the weakness of His handmaid.

While occupied with the engrossing cares of the house and the business, she found time to visit the sick and the afflicted, and to weep at the deathbed of a son or a daughter, a father or a mother; and she consoled widows and orphans with the comforts "wherewith she herself was comforted of God." Her activity and her influence increased daily. Her friends visited her in her house and in the office, and conversed with her on religious topics. Desolate and distressed as she was, and distinguished by strict regard to the claims of feminine delicacy, it might have been supposed that she would have been restrained from action, pleading the urgency of her own affairs; but nothing checked her zeal and her love. She spoke of the things of God with intelligent gentleness, even to persons most difficult of approach, and before whom even older Christians thought themselves warranted to keep silence. Her spiritual life, and the communion of her soul with God, ennobled her, and gave her an elevation of feelings and of thoughts, a naturalness, and perseverance and force of character, which placed her above all human considerations and false judgments, those of the enemies of the gospel excepted, who always know how to criticize and to censure. Her sympathy with all, the irresistible attraction of her manners and conversation—her affability, and the benevolence of her character, won all hearts, and shed a charm over her intercourse in all relations in the family, in the Church, and in the world.

During the life of her husband, and for some time after-

wards, Madame Feller continued in the fellowship of the National Church of her country. Her sympathies and affections were nevertheless engaged in favour of the little persecuted church. But it was not till her views of the nature of a gospel church, and of the obligations of the children of God to separate from the world and its worship, became sufficiently clear, that personal action was regarded as a duty. There were in this church brothers and sisters whom she tenderly loved; and there was a spiritual communion, sustained by faith, which persecution rather strengthened than otherwise. The public teaching was more advanced, more biblical, better suited to the people of God than in the National Church, where Evangelical preaching was at that time rare in Lausanne, as well as elsewhere. The Independent Church was for the most part composed of poor persons, who were regarded with supreme contempt by others, but who were rich in spiritual blessings and had been remarkably honoured in the conversion of souls.

Against this church and other sister churches established in the country persecution raged fiercely. The National Church was at that time generally respected, although at a later period, when the revival reached her own members, she also was called to suffer from the malice of the enemies of the truth, who invoked against her the law which had been passed against the dissidents, which law thus became, as one of the Evangelical pastors said, "a two-edged sword." M. and Madame Feller were raised up as instruments in the hand of God to protect the persecuted. Two of the pastors had been banished, and soon after a third, M. Henri Olivier, with several of his members, shared the same fate. On one occasion the Council of State ordered that the buildings in which the churches held their meetings should be closed, and the police several times entered them and turned the congregations out of doors. Happy were they who were not at the same time insulted by the mob! "What a shame!" they said, as they saw Madame

Feller come out when the congregation was broken up—"that *she* should have joined those *momiers!*" "It is a great pity, indeed," was the reply; "she was such a fine dancer!"

Many of Madame Feller's friends, who continued in the National Church, were much distressed at her union with the Independents; and the chaplain of the Penitentiary, a gentle, benevolent man, called on her for the purpose of remonstrance. An account of their conversation has been preserved.

Chaplain. "What sorrow you have caused me! I used to consider you one of the best of my flock; and *you* have joined these separatists!"

Madame F. "I do not think so well of myself. I am grieved at being the occasion of distress; but in what I have done I have acted rightly. You cannot be ignorant that in our National Church there is much disorder. On a great many important points the word of God is not followed. The world rules, and not the Lord."

Chaplain. "I cannot but acknowledge that there are many things to be regretted in our dear church. But must we leave it on that account? It is the church of our fathers—the church of the Reformers, and of many martyrs, who gave up their lives for the sake of the Lord Jesus. She is now sick; but ought we not to nurse her, and use means to restore her to a healthful state of piety? Why should we leave her when she so greatly needs our help?"

Madame F. "I know that our church has had a glorious past, and that many spiritual benedictions have been bestowed upon her; but that time is gone by, and it was short; for the world has entered into the church, and with the world, worldliness, and its sins. Can she be now regarded as a faithful church? Instead of nourishing Christian piety, does she not oppose it? Does she not drive out the children of God who wish to live according to godliness? I know very well that the very pastors of the church were the first to write against the Evangelical doctrines, and

that they gave the signal of persecution, and have cast us out. This is a strange sickness, is it not?"

Chaplain. "This state of things cannot last long. It is disapproved by all honourable men. God will have pity on His church, and will raise up for her pastors men after His own heart. Already, Evangelical truth has become better known."

Madame F. "But what is to be done, while we are waiting till the church is restored to a better state? Our pastors are driven from the National Church, and banished. The faithful are insulted and oppressed. Can we do otherwise than meet to serve God according to our consciences and according to His word? Was it not thus that our fathers acted—the Reformers—the martyrs—the apostles themselves? Those who persecute are not the church of God."

Chaplain. "But, my dear madame, it is not the church that persecutes."

Madame F. "I beg your pardon, sir. The persecution is most certainly the act of the heads of the National Church, and of the authorities of the country, who partake regularly of her communion. These men are the mockers and worldlings, who hate true piety."

The conversation was long and lively. M. Manuel was much distressed at the firmness of Madame Feller. But her position was impregnable, and the chaplain, though he could not see as she did, did not cease to cherish for her deep Christian affection.

About a year after M. Feller's death, a minister of the German Church in Lausanne was arrested and imprisoned on a charge of forgery. This circumstance produced great excitement in the city, for the accused was a very agreeable man, of good disposition, intelligent, well-informed, and had hitherto enjoyed an unblemished reputation. But he was wholly destitute of Evangelical piety, and he had imbibed the rationalistic views which were prevailing in Germany. He was a native of the mountainous district of

Neuchatel, and had made good progress in classical studies, to which French and German literature had been added. He had not taken a course in theology, and therefore could not obtain ordination in the National Church. In order to remove that difficulty he forged a certificate of ordination, in German, and presented it to the Government. He was appointed to the pastorate of one of the churches. But the forgery was detected, and when he was brought to trial he confessed his guilt. Many pitied him, because it appeared evident that poverty led to the commission of the crime. Some thought the judges severe, but in fact their sentence—three years' confinement in the Penitentiary—was the most lenient that the law allowed.

Madame Feller was much moved by the poor man's condition, and determined to use every endeavour in her power for the conversion of his soul. She attended the religious service in the Penitentiary as often as she could, in the hope of being able to speak to him, or if that should be impracticable to place in his hands some books calculated to excite his attention. Her sister Catherine and some other friends were associated with her in prayers and efforts on behalf of the object of their solicitude.

During the first month of his imprisonment the unhappy man showed no sign of repentance. Anger, shame, and "the sorrow of the world that worketh death," were constantly at work, and so completely did he fall under the influence of such feelings that he contemplated suicide, and was devising the means of accomplishing his purpose, when it pleased God to touch his heart, and the hardened one felt the power of truth, humbling himself before God, and experiencing a deep conviction of sin. His distress was poignant and lengthened. It seemed to him impossible that so great a sinner could be forgiven. Madame Feller laboured hard to enlighten his mind, remove his doubts and fears, and lead him into the truth of the love of Christ. Her efforts were successful. He gradually obtained the peace and joy of faith, and manifested the liveliest grati-

tude to his benefactress, by whose unceasing endeavours he had been "brought out of the horrible pit and the miry clay." Their correspondence was carried on for a long time. His letters to Madame Feller were preserved by her and were highly valued. She took them with her to Canada. It is much to be regretted that her own letters were not also preserved.

In the second year of his imprisonment a change of circumstances occurred. M. Odin resigned his office, and the management of the Penitentiary fell into the hands of a governor who had imbibed the prejudice against true religion which then prevailed extensively in the city. Consequently, Madame Feller lost the opportunity of visiting the prison for the spiritual benefit of the prisoners. She determined, however, to continue the correspondence with the "notable prisoner." She had in her service a young woman who had been an inmate of the Penitentiary. Some years before she had been seduced by a base wretch, who afterwards deserted her. In the agony of her distress she had attempted the life of her infant, and for that crime had been sent to the Penitentiary. Her conduct while in confinement had been so exemplary that her term of imprisonment was shortened. When she was released Madame Feller took her into her service, in which capacity she proved an invaluable help in many respects, and was much esteemed by her mistress, whose heart was also gladdened by the evidence of her conversion to God. Her acquaintance with the localities of the prison cells enabled her to convey safely Madame Feller's letters to the prisoner, and to bring back his to her. She was accustomed to go to the Penitentiary in the dusk of the evening, at the time when the prisoners, having finished the day's work, were consigned to their cells for the night. A preconcerted signal brought the prisoner to the window of his cell, and there the letters were exchanged. This continued more than a year.

When the prisoner was discharged, Madame Feller was recovering from a dangerous illness, and had withdrawn

from Lausanne to the Jura for the benefit of the country air. She had an interview with the object of her prayers and anxieties, and received the impassioned expressions of his thankfulness. He would do anything for her—die for her, if it were necessary. That interview was no doubt very grateful and consolatory. The blessing of God had rested on her labours, and a soul had been saved from death! The saved one returned to his mountain home, where he lived the life of a Christian for a short time, and then entered into rest.

When Madame Feller joined the Independent Church of Lausanne, the pastor made this observation,—"One of the reasons by which this sister has been induced to unite with us is, that we are, for the most part, of the poor of this world." Christianity had elevated and sanctified her noble soul, and had impressed on it the character of love which shines in Christ Himself; for what is the sacrifice of the cross but a sanctifying love? Madame Feller loved the poor. She placed herself alongside of them, and considered them as brethren. She dreaded poverty for herself as well as for them, and it was a sacred duty, a pressing necessity of her heart, to relieve their wants. "It is more blessed to give than to receive" was a sentence often on her lips, and she illustrated it by consecrating all that she had to the Lord's service. She could not understand what it was to be stingy, mean, or niggardly. When she gave she gave liberally, we might say royally. Her bestowments were not alms, but gifts,—help rendered by a friend to a friend; by a sister to a brother. She would have considered it a blot on her character if she did not do all she could, and that in a true Christian spirit. The poor who received her loving gifts never felt humbled or lowered; on the contrary, they were happy and thankful in the consciousness that they were dealing with one who sympathised with their condition and their wants. Her gifts were generally accompanied by kind words, indicating Christian regard. Those who were destitute of piety were encouraged and directed to seek

the Lord, and many were led to Jesus by her instrumentality.

The church at Lausanne relieved their own poor, to the full extent of their means. Fearing that the burden would become too heavy, Madame Feller associated with herself some other sisters, members of the church, and they applied to their wealthy friends for contributions to the object. Their appeals were successful, and considerable sums were raised, which were distributed among the needy with judgment and discretion. Sometimes they were pained by manifestations of discontent and murmuring among the objects of their bounty: but that has been the history of benevolence all the world over. Madame Feller was greatly distressed by such occurrences. She judged of others by herself, and her gifts now and then fell into unworthy hands, and were abused. Such cases caused her much pain, but she encouraged herself in the Lord. "Let us love and do good all the same," she said. "It is the will of God that we should love freely, as He loves us, notwithstanding our imperfections and faults. 'Charity never faileth.' The sun shines on barren deserts as well as on fertile plains."

CHAPTER V.

ACTIVITY IN THE CHURCH.

DISPOSAL OF M. FELLER'S BUSINESS—HIS SON AND DAUGHTERS—MADAME F.'S PARTNERSHIP WITH HER SISTERS—CESSATION OF THE PERSECUTION—MADAME F.'S LABOURS IN THE CHURCH—DEATH OF HER SISTER CATHERINE—ALARMING ILLNESS AND REMARKABLE RECOVERY—HER REMOVAL TO THE COUNTRY—RELIGIOUS EXPERIENCE THERE—RETURN TO LAUSANNE—HER CARE FOR THE SICK AND DISTRESSED—DEATH OF HER MOTHER—CHANGE OF VIEWS ON BAPTISM—THE SOMNAMBULIST.

ABOUT a year and a half after the death of her husband a favourable opportunity of disposing of his business was

presented. Madame Feller took advantage of it, sold her beautiful house, wound up the affairs of the concern, paid all the debts, and invested the surplus for the benefit of the children.

By these transactions her irreparable loss was brought afresh to her mind, and the wounds of grief were re-opened. But she was enabled to look to Him who makes all things work together for the good of His children. Her inward peace was not disturbed,—on the contrary. "I see the will of God," she said, "in all that has taken place, and I am happy and submissive. Whatever He does, I can say, 'it is well.' It is true that my earthly bonds are broken; yet I retain the tenderest affection for the husband whom I have lost, and I know that there will be an eternal and glorious reunion. My only wish is, so to love the will of God, to adore His dispensations towards me, and to watch over my own soul, that it may cleave to Him with strength of purpose."

Her son, who was nearly nineteen years of age, was very desirous of spending some time in Germany, in order to learn the language and to pursue his studies. Her heart was pained at the thought of separation from him, but in view of his future prospects she could not venture to place obstacles in his way. The parting was a trying time to them both.

Soon after, some friends advised Madame Feller to place her daughters, aged seventeen and fifteen respectively, in a Moravian Institution at Montmirail, the only young ladies' establishment in the country, at that time, in which education on Christian principles could be obtained. Montmirail is situated in the northern part of the Canton of Neuchatel, in a beautiful valley of the Jura range, where neat villages are seen in every direction, inhabited by an intelligent and cultured population.

The thought of seeing her daughters leave the maternal home, coupled with the possibility of their forming undesirable connections in a strange neighbourhood, occa-

sioned her much anxiety. She felt the need of light from above. Before deciding, she visited the Institution, and was well satisfied with the good order and piety which prevailed there. There she became acquainted with one of the holiest and most venerable servants of God she had ever met with, and spent some delightful hours in conversation with him, on personal holiness and the inner life of the soul in communion with God. This aged man was so absorbed in the contemplation of the love of God, and the "unsearchable riches" of Christ, that he could talk of nothing else.

The residence of the daughters at Montmirail was productive of very satisfactory results. The son spent two years in Germany, where he married. On his return to his native land he succeeded his uncle in the proprietorship of one of the best hotels of the country, and became a respectable and prosperous citizen. His sisters remained in Lausanne, where they married, one to an architect and the other to a merchant.

Before Madame Feller's marriage the Misses Odin had entered into a partnership, and opened a store for Ladies' clothing in one of the principal streets of Lausanne. Henrietta became one of the partners. She withdrew when she married M. Feller. After his death her sisters proposed to her to resume her connection with them, judging that some regular employment would be conducive to her health and might tend to restore her cheerfulness. She consented, and engaged in the business with her usual activity. But she lamented the loss of opportunities to be useful among the poor and distressed, and resolved, after a year's trial, to make a change which would enable her to respond to the calls of benevolence. Her place in the store was taken by a competent person, while she kept the accounts, conducted the correspondence, and managed the domestic affairs of the establishment. This arrangement gave her the leisure she desired, and was equally acceptable to all the parties concerned.

In 1828 the persecution slackened, and the Independent Church was unmolested for about two years. That season of rest was diligently improved by the employment of means for the diffusion of the knowledge of the gospel, and a revival followed, which greatly cheered the hearts of Christians, and exerted a happy influence on society in general. During this time of excitement Madame Feller was busily engaged. Numbers of persons visited her for religious conversation, telling her their doubts, their difficulties, and their sorrows. Some asked for enlightenment; some were hesitating between God and the world, and required to be urged to decision. Burdened souls were directed to the "Lamb of God." Advice, help, and comfort were anxiously sought and freely given. Hour after hour was spent in these conversations, and the communications made were of the most varied kind, severely taxing the patient kindness, and trying the strength and skill of our friend. Yet she persevered, with marvellous courage, and listened to all, prayed and wept with all, and gave to each "a portion in season." Avoiding all flattery or compliment, she adhered strictly to truth, although she felt herself compelled sometimes to speak in a manner which wounded the pride of the inquirers, by showing them their errors or faults. But "faithful are the wounds of a friend," and the union of gentleness with fidelity served to blunt the edge of reproof, and to secure for her admonitions and exhortations a favourable reception and fruitful results. How large an amount of blessing flowed from these pious efforts will never be known on earth.

A severe affliction befel the family about this time. It pleased God to take to Himself Madame Feller's sister Catherine, to whom she was especially attached, whose wise advice and guidance she had enjoyed in her youth, and to whom she was much indebted for aid in her benevolent missions. The loss was keenly felt, particularly by the aged parents. "Nevertheless," said the mother, "we will do as Abraham did; we will sacrifice this earthly com-

fort on the altar. The Lord gave, and the Lord hath taken away: may we be enabled to say from the heart, blessed be His holy name!"

A few months only had passed away, and the wound that was occasioned by the death of Catherine was still bleeding, when the family were thrown into the deepest distress by the alarming illness of Madame Feller, who was suddenly seized with typhoid fever, of a virulent type. She expected to die, and was prepared, for "the peace of God" filled her soul. Her chief anxiety, next to the children, was for the objects of her benevolence, who, she feared, might suffer by her death. "My poor! My widows!" she exclaimed, and entreated the sisters of the Church to undertake the care of the objects of her charity. Her wishes were gratified, and the best arrangements that were in their power were made.

It seemed certain that the sickness would be "unto death." The danger became increasingly imminent, and at length friends gave up all hope. One day they gathered around her bed, expecting every minute to see her die. Her countenance was deadly pale. She herself thought that she was on the verge of eternity. She was heard to say, in her lucid moments, "Lord Jesus, come! come! How slow He is in coming!" Then they prayed for her, that she might be supported by all-sufficient grace in "the valley of the shadow of death." To the surprise of all, she fell into a gentle slumber, and hope revived. But it was only a transient gleam. Next day the fever returned in greater power; a cold sweat covered her body; no relief could be obtained; death appeared to be just at hand. Again they heard her exclaim, "How slow the Lord is in coming!"

On the Lord's day morning, when the hour of worship had arrived, the physician entered the church in haste, and said, "She is in the lowest state possible—the very lowest. Her last hour is come. Nothing but a direct interposition from God can save her. Pray—pray for her!"

The whole assembly fell on their knees. Pastor and people prayed. They pleaded hard with God. It was the struggle of faith and prayer with the Almighty. It was like the "groanings which cannot be uttered."

At noon, the Church was still praying, when the physician entered the place again. "Thanks!" he exclaimed, "give thanks! She is saved! saved! The disease has taken the most favourable turn that could be desired." The joy that filled their souls may be imagined. Thanksgiving was heard in every direction.

Towards the close of the day M. Fivaz visited her. In reply to his inquiries she said, "Oh! I am so much better. I am almost well. I have no pain, no suffering. I am astonished at my feelings. It seems to me as if new life were entering into my whole frame." M. Fivaz told her what had taken place in the church that morning. She was so overpowered with emotion at the recital that it was feared the excitement would be too much for her. She rallied, however, and when she regained composure, said, "You were not willing to let me die. I hope it is the Lord's will that is done, and not yours. It would have been better for me to be with Christ: but I wish to submit entirely to the will of my Father. I have reason to be very thankful for all the affection that has been shown me, and am deeply moved by it. But it does seem strange that I, who had no expectations of continuing on earth, should now have to learn to live."

Speaking of this cure, M. Fivaz said, "This was not the only blessing of the kind that we received. Often, in the midst of our difficulties, when persecution raged, and we were under the surveillance of the *gens-d'armes* and agents of the Government, we were delivered, and our prayers heard, contrary to all expectation. The Lord gave us the confidence which springs from faith. Nothing is impossible to him who believes."

The physician advised Madame Feller to pass the summer months in the country. On his recommendation she re-

paired to one of the elevated valleys of the Jura, just beyond the French border, in the Department of Doubs. It was a healthy district, covered with immense firs, many of which were several centuries old, and it was somewhat rugged in general appearance, being destitute of the smiling hill-sides and lovely valleys which were found in the neighbourhood of Montmirail.

Madame Feller was painfully struck by the moral and spiritual condition of the country. It was a real moral desert, covered with the darkness of Popery, which no ray of gospel grace had ever penetrated. Some efforts to introduce Evangelical truth had been made at the time of the Reformation, and afterwards, but without success. A dead, ignorant, superstitious Catholicism reigned supreme.

Having never lived among Roman Catholics, Madame Feller had not had the opportunity of studying closely the Romish system, or of observing it in practical operation. She was now in a farm-house, where she received every kind attention. The inmates did all in their power to contribute to her comfort, by supplying her with abundance of choice fruit, and in various other ways. But in regard to religion they were satisfied with their church and their priests, in whom they placed full confidence. Their chambers were adorned with pictures of the Virgin and the saints, which were the objects of their veneration. "I was moved with compassion," said Madame Feller, "when I thought of their spiritual state. I spoke to them of the love of God to sinful men, and of the sufferings of the Lord Jesus. Sometimes they seemed to listen to me with pleasure. 'That is fine! How touching it is!' they exclaimed. But the prejudice against Protestants soon effaced these impressions. 'Our religion,' said they, 'is the oldest and the best; it was founded by our Lord Jesus Christ, on St. Peter and his successors!' Then the door of controversy was opened, and that is seldom followed by good results."

As soon as she was strong enough, Madame Feller spent her mornings in the open air, seated at the foot of a gigan-

tic pine, and engaged in reading and prayer; the Bible on her knees, with a hymn-book, or such a work as "The Life of Henry Martyn," the perusal of which filled her soul with earnest longings for missionary life.

In this great temple of nature she beheld the glory of the Lord Almighty, and studied the works of His hands. Her thoughts were engaged in the contemplation of that eternal life which "eye hath not seen." She held communion with Jesus. His love was "shed abroad," in her heart, and her aspirations, her emotions, and her desires ascended to heaven and to God. She would say with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God," (Psalm xlii. 1).

"My soul," she said, "was filled with holy reverence and profound peace, and an unutterable experience of tenderness, and confidence, and joy, and adoration. 'Who am I, O my God, and what is my father's house, that thou shouldest come to me?' Thou, the King of Heaven, dost humble Thyself to look on Thy unworthy creature, to sanctify and save me. I am unworthy of the least of all Thy mercies. Raise my soul to Thyself; fill it with the spirit of life and love. Help me to sing Thy praises with my whole heart."

Not that her experience was uniform. There were some dull and gloomy times, when, looking within, and fixing her attention on her own imperfections and shortcomings, the view appalled her, and her spirits sank. "I had such a deep feeling of my ruin and condemnation by nature, that I saw myself to be the unworthiest of all sinners. Sin appeared to me so hateful, so black, so desperately corrupted and corrupting, that I was really terrified. I was deeply afflicted, and walked in sorrow day by day. I saw in myself so much weakness, selfishness, pride, impatience, hardness of heart, that I was thoroughly ashamed. I prostrated myself before God, as the most unworthy of His creatures, and was humbled in the dust in His presence. 'Wash me, O my God, and I shall be whiter than snow. Create in me a clean heart, and renew

a right spirit within me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit!' (Psalm li. 7-12).

"I did not at first understand the dispensation of God towards me. I asked Him to cause me to comprehend His love, and then I saw in myself nothing but sin and pollution. But it was thus that the Lord answered my prayer, and gave me to understand His infinite love of one so unworthy. By showing me the depth of my ruin He enabled me to measure the depth of His grace. I saw His love, following me all my life—preventing me, keeping me, 'drawing' me with cords of compassion and bands of loving-kindness. Yes, O my God, Thou hast supported me with patience and gentleness surpassing all my thoughts. Thou hast never left me nor cast me off. On the contrary Thou has indeed afflicted me, and smitten me in the tenderest part, but it was only to bring me nearer to Thyself. Amen, holy and eternal Trinity! Thou hast spoken to my conscience in Thy love; Thou hast shown me the enormity of my sin, in order that I might know myself, in order to cleanse and sanctify me, and to prepare for Thee a place in my heart. Oh, what love! Accept, O Lord, the praises and thanksgivings due to Thy infinite mercy. What shall I render to Thee for all Thy benefits? Give me grace to love Thee with my whole heart. I would be altogether Thine: dwell in me, and I will dwell in Thee.

"At other times, after a season of prayer," continues Madame Feller, "the sense of the presence of God and of His love was so lively and so powerful in my heart that it penetrated and filled me. It was different from any natural feelings. It was a life, a love, that took possession of me and transformed me: peace, joy, confidence, tenderness, and adoration overflowed my soul. It seemed too narrow to contain my emotions. I could do nothing but fall before the Lord and adore. I was in the state of the priests in the temple when it was filled with the glory of the Lord, and 'they could not stand.' They could only sing, 'Praise the Lord, for he is good, for his mercy endureth for ever.'

"The gospel then appeared to me unspeakably beautiful and glorious. The security of the covenant of grace, the certainty of the counsels of sovereign love, the 'song of songs'—filled me with joy and love inexpressible."

During this time of retreat the word of God was such a treasure of life and light to her soul as she had never before experienced. It seemed to her quite a new book. She read it over and over; she prayed over it; she underscored, in the copy that was in daily use, the statements and promises which peculiarly interested her. The word was "quick and powerful, sharper than a two-edged sword." It administered to her the consolation of the Holy Spirit. More than that; she enjoyed at the same time the presence of her Father, of the loving and true God—the God of love, who fulfilled His gracious promises on behalf of His beloved child. "He that loveth me," said Jesus, "shall be loved of my father, and I will love him, and will manifest myself to him" (John xiv. 21).

This sojourn in the mountain was an epoch in Madame Feller's life. She was revived and sanctified. Her faith and love were strengthened and developed. It was a renewal of her covenant with God, and of her consecration to Him, and it exerted a blessed influence on her whole life. The Lord was fitting her for His service.

She always spoke of this period of her life with reserve and reverence, except to those who understood it. For all did not understand it. Some saw nothing in her experience but an exalted imagination. Some deemed it mysticism. Madame Feller knew what she had tasted and felt. She knew that the God of the gospel is not a God of barren contemplation, but of the conscience and the life, and that the blessings which He imparts in connection with union with Himself ought to be manifested by their effects, in charity, in holiness, and in entire devotedness to His service.

During her absence the church had continually remembered their beloved sister at the throne of grace. On her return she was received with the liveliest demonstrations

of joy. Every one, from the youngest to the oldest, wished to speak to her; her house was besieged by visitors.

On one occasion she invited all the sisters of the church to her house, and told them of the blessings she had received from the Lord on the mountain, assuring them that like blessings might be enjoyed by them all. There was in the church at that time a rare constellation of excellent women, many of them mothers of families, who fully sympathized with Madame Feller in regard to her religious experience and her labours of faith and love. These understood her. Powerful feelings were excited, and the sisters encouraged each other to seek from the Lord by earnest prayer for a larger measure of the grace of the Holy Spirit. Ardent supplications ascended to heaven. There was a marked renewal of spiritual life, and blessed effects were soon witnessed, both in the church and in the world around. The meetings of the church awakened growing interest, and careless sinners were soon found to be seeking the Lord. Meetings for prayer were held from house to house, and mothers' prayer meetings were soon established, which were continued for several years, and proved sources of abundant blessing.

Madame Feller's health being now pretty well restored, she resumed her benevolent activities, and entered on a career of enlarged charity. In addition to the usual objects of her kindness, she became particularly engaged on behalf of distressed persons, not reckoned among the common poor, who suffered in silence, and lived in barns, lofts, and places of that description, where they were unknown and unnoticed. She sought them out in their hiding-places, and administered such help and relief as were needed. These visits were paid in the evenings, and often prolonged far into the night, her affectionate sympathy making her unobservant of the lapse of time. When she returned home, all was silent in the city. She seldom met any persons but the watchmen who were going their rounds, and who, recognising her by her little lantern, sometimes

walked behind her, for the sake of protection, till she reached her own house.

The sick were especially cared for and promptly relieved. When she heard of any who were confined to their beds, and was unable to attend to them immediately, she sent assistance by her servant, and followed in person as soon as she was able. Her experience in the treatment of the sick, and her knowledge of medicine enabled her to render effectual aid. But she did not confine herself to the alleviation of physical sufferings. It was her custom to call the family together, read to them a portion of Scripture suited to their state, and exhort them to receive the word of God, always closing with prayer.

In cases of death she was not satisfied with mingling tears with the survivors. Orphans were often left, in a state of destitution or dependence, and she took charge of them, superintending their education and otherwise supplying their wants. When they reached a suitable age for apprenticeship she exerted herself to secure good places for them, and even took upon herself the expense of the premiums required. She was known to have as many as twenty on her list in a single year. Her own resources would have been insufficient for such an expenditure, and she was happy in obtaining the assistance of friends who willingly shared with her the responsibilities of this form of benevolence. A large number of these apprentices became useful and respectable members of society, and rendered good service to the church.

Another mode of usefulness was correspondence. Persons in the neighbouring cities, and even in distant parts of the country, who heard of Madame Feller, wrote to her fo instruction, advice, or consolation. She cheerfully responded, and in this way largely contributed to their edification. It is much to be regretted that copies of these letters were not preserved. They would have added greatly to the interest of this biography.

While thus busily occupied in works of Christian kind-

ness, Madame Feller was called to endure personal affliction in the death of her mother, whom her children nursed with tenderest care during her last illness, and who "died in the Lord."

An event occurred in her religious history which must be briefly recorded. While she was resident on the mountain Madame Feller had carefully studied the New Testament on the subject of baptism, and her inquiries had resulted in the conviction that the ordinance was intended for *believers only*. On her return she mentioned the fact to her pastor and her physician, and learned, to her great surprise, that they, too, had been similarly engaged, and that their convictions agreed with her own.

The question of the *form*, or *immersion*, does not appear to have occupied much of their attention. They had been accustomed to see baptism administered, as they believed, by *sprinkling*, and the pastor observed that though the word *baptize* signifies to *plunge*, yet the majority of Christians had agreed in retaining, in the form of the ceremony, a sufficient signification of its meaning, viz., the cleansing from sin, and the new birth. The important question, in their opinion, was that of the *subject* of baptism, connected with the purpose of the institution, which was ordained by the Lord Jesus to be observed by His disciples as a profession of faith in Himself and of death to sin and the world.

It was in this spirit that Madame Feller and her physician received baptism *by effusion*. The occasion was one of great seriousness and spiritual enjoyment. "I felt myself," said Madame Feller, "covered afresh with the blood of Jesus Christ, and dead with my Saviour to the world and to sin, which henceforth would reign in me no more." This was the first baptism of the kind in the city of Lausanne, and it occasioned great astonishment.

A circumstance which took place soon afterwards, agitated the church at Lausanne exceedingly.

A poor widow, mother of several children, who was one

of the recipients of Madame Feller's bounty, was a somnambulist. In her fits she would often sing beautiful songs, recite a large number of passages of Scripture, utter excellent Christian thoughts, and pray with much earnestness.

An indiscreet friend magnetized her, and under the influence of the magnetism she became a spiritualist physician pretending to clairvoyance, trances, and revelations. A great many persons consulted her on all sorts of subjects. She involved some in difficulties by revealing family secrets. A sick man who had been pronounced incurable was restored to health by a simple remedy which she prescribed. These things being reported, great excitement followed. Other sick persons applied to the woman. She mentioned certain plants which would cure them, and which she described accurately under their botanic names, with their forms, leaves, and flowers, and the places where they were to be found. In many cases the remedies were successful. One of the best physicians of the city, who had in his hands a case which he deemed desperate, consulted the woman secretly. He magnetized her himself, and she pointed out a mode of treatment which perfectly succeeded. This produced a lively sensation. Many persons began to extol the great power of God. Others held a contrary opinion: the most intelligent members of the church were much disquieted, and wished the matter to be thoroughly investigated. The pastor was absent, sick.

Madame Feller looked at the subject in the light of the Bible. She did not doubt that God might still manifest Himself in an extraordinary manner whenever it might be necessary, in order to secure the triumph of the truth and promote the safety and well-being of souls. But He would do it in the full light of day, and with clear proof of His presence. Christianity would continue to be sustained by the means which the Lord Himself had prescribed, that is to say, by truth, and holiness, and love.

She visited the poor woman often, and conversed with her on these things. During one of the trances she sub-

jected her to a rigid examination, and found that she was in a state of profound ignorance, as well respecting her own soul as respecting her special assumptions, and that she contradicted herself in many particulars.

From that time Madame Feller had no doubt that the whole affair was a contrivance of the Wicked One, who made use of the constitutional tendencies of the woman in order to injure the church at Lausanne, and destroy its Christian influence. She expressed her convictions plainly and fully, and pointed out to the woman the danger of her course. But she, enticed by the love of gain and encouraged by flatterers, would not yield. She continued her trances and her revelations, and acted as if she were the pastor of the church. The result was, that she was excluded from its fellowship.

The discernment and energy shown by Madame Feller in this transaction raised her exceedingly in the affection and gratitude of her friends. The case itself was one of those psychological phenomena which baffle all attempts at comprehension.

CHAPTER VI.

THE DAWN OF MISSIONARY LIFE.

M. Fivaz' Removal—M. Olivier's Troubles—He Succeeds M. Fivaz—Joined by his Brother Francis—Mad. F. Appointed Deaconess—Sunday-School—Mission Institute—H. Olivier's Departure for Canada—His Labours in Montreal and Neighbouring Towns—Madame O.'s Correspondence with Madame F.—Decision to Adopt Missionary Life—Offers Services to Missionary Society, with L. Roussy—Accepted—Her Father's Opposition—Farewell Meetings—Departure—Arrival at Havre.

THE revival of piety had revived the missionary spirit. M. Fivaz resigned the pastorate of the church at

Lausanne, and became a missionary at Havre, in France, where he hoped to come into contact with the Roman Catholics while at the same time labouring among the Protestants of the town. His impaired health indicated the necessity of a change, for his ministry at Lausanne had been very exhausting. Constantly watched by the police, especially after the death of M. Feller, feeling every day the pressure of the iron hand of the Government, he would have been often imprisoned and banished if he had not received friendly protection: for he walked in the path of duty, regardless of consequences. His ministry had been much blessed, and his earnest preaching was very attractive to souls which hungered and thirsted for salvation.

M. Fivaz was succeeded by M. Henri Olivier, who also had passed through fiery trial. At the close of his theological studies, in which he had obtained honourable distinction, the Academy of Lausanne, being unfriendly to Evangelical religion, had taken advantage of slight and unworthy pretexts and refused to ordain him. His father, one of the venerable pastors of the country, naturally desired to know the reasons of the refusal, but neither the Academy nor the Government paid any attention to his request, and young Olivier was obliged to go to England to obtain ordination.

In 1824, M. Henri Olivier was reading the Scriptures to several persons, not members of his family. He was arrested by the police, and banished for six months, during which time he united with his brother Francis in ministering to an Evangelical church in Paris and a school of evangelists. His brother was distinguished as a preacher and a theologian. (The brothers were generously helped by the liberality of Robert Haldane.)

When he returned to Lausanne M. Henri Olivier associated himself with M. Fivaz in his evangelistic efforts; but he had not been long so engaged when he was again brought before the authorities for taking part in a religious

meeting which was broken up by the mob. He was sentenced to banishment for a year, and condemned in the costs. It is truly humiliating to have to record such instances of persecuting malice in the nineteenth century; but the generation of proud Pharisees is not yet extinct, and the "carnal mind" is still "enmity against God."

On his return from the second banishment M. Henri Olivier took charge of the church which M. Fivaz had vacated. Madame Olivier, his wife, was a superior woman, in many respects resembling Madame Feller. An intimate friendship was soon formed between them, the influence of which proved beneficial to the church as well as to the society in which they lived. These three constituted a strong and "threefold cord."

M. Olivier's preaching and his pastoral labours were greatly blessed to the church. New life was infused into it, and the number of its members increased. The persecution, too, gradually melted away. Public opinion condemned it. The Government began to be ashamed of the course which they had adopted. Eminent ministers had been engaged by the Dissidents to defend them when they were brought to trial, and their eloquent pleadings produced powerful effects, both by enlightening those who had ignorantly opposed the truth and by exciting sympathy on behalf of the sufferers for conscience' sake.

M. Olivier was so much encouraged that he sent for his brother Francis, who left Paris at his request and joined him at Lausanne. Their united efforts were rewarded by enlarged success.

The church requested Madame Feller to undertake the office of deaconess. She had for some time discharged the duties of that office, without assuming the title, but she now complied with the church's request, in the hope of becoming more useful. The care of the family was increasingly burdensome, and could not be neglected; but our sister determined that there should be no relaxation of attention to the wants of the poor and afflicted, and she

longed for the salvation of souls. There was nothing brilliant or attractive, in the eyes of the world, in the work in which she was engaged, and she herself shunned publicity; but her name and her deeds were well known, and Christians of the neighbouring cantons who passed through Lausanne enjoyed much pleasure in their interviews with her.

Madame Olivier joined her in the establishment of a Sunday school. The pastor had a bible class for the young men of the congregation, to which Madame Feller added a similar institution for the young women, whom she endeavoured also to interest in missionary work, home and foreign, by the communication of intelligence from distant stations. The sisters and mothers of the church held meetings for conference and prayer under her presidency, which proved conducive in a high degree to their Christian progress. Her wisdom and earnestness in the management of these meetings, as well as in all her engagements, were admired by those who were associated with her, few of whom, it is probable, had any knowledge of the exercises and experiences by which her soul was fitted for the work. That fitness was attained and nourished by constant and prayerful perusal of the Scriptures, conjoined with nearness to God. Holy fellowship prepared her for action, sustained her in her toils and anxieties, and increased her affectionateness of disposition. It gave her, too, an exaltedness of character which wonderfully enlarged her influence.

"While she possessed," said M. Fivaz, "powers like those of a strong man, who remains unshaken amid difficulties, and fears nothing, together with singular gifts for administration, I never saw her descend for a single moment from her proper position as a woman, or fail to manifest the affection and gracefulness which constitute the principal adornment of the female, and which, in her case, being penetrated by the love of God in Christ, gained for her a lodgment in all hearts. No one could resist her."

"When Madame Feller was converted," observed M. H.

Olivier, "I was in Paris. When I returned to Switzerland she was living in the full exercise of her zeal and Christian activity. Very noticeable was her faith in prayer, strengthened by remarkable answers to her own supplications. Her piety was as joyous as it was fervent; her filial submission under suffering was most exemplary; and she was indefatigable in those cares for the young, the poor, and the afflicted of the church which the office of deaconess imposed on her. She was a beautiful and shining light in the earth, and she has left many marks of her passage through it."

Notwithstanding the persecutions they had endured, and the heavy expenses they had incurred for the maintenance of worship, the Christians of Lausanne resolved to aid the cause of missions. A meeting was held, at which members of the National and of the Independent church united in the formation of a society. The Government interposed, taking advantage of an old and obsolete Act, passed for another purpose, and prohibited the collection of funds; but the work went on; missionary prayer meetings were periodically held, and a revival of religion followed, which extended to the whole canton. The energies of God's people were roused and developed; Bible Societies and Tract Societies were organised; and ultimately a Mission Institute was established, for the instruction and preparation of young men for missionary service.

Madame Feller was much interested in this movement. She entered into it with her whole heart, and richly enjoyed the blessings which were bestowed on the churches. Missions were constantly present to her mind, and always formed part of her prayers. She studied the Scriptures on the subject, and delighted to examine the promises of God respecting the salvation of the heathen, indulging an impression that the glory of the latter days was about to appear. Sometimes she entertained a desire for personal engagement in the work, if it should be the will of the Lord that she should be so employed. The young men

who entered the Mission Institute were the special objects of her friendly regard. She invited them to her house, exhorted them to diligence and perseverance, and showed them the desirableness of accustoming themselves to missionary labour by visits to the poor and sick around them, and to the inmates of the prisons. They were guided and stimulated by her zeal.

In the latter end of June, 1834, the Church at Lausanne received a communication from M. H. Olivier, announcing to them his determination to leave Switzerland for a foreign mission. The letter occasioned great surprise and produced much distress. The prospect of separation from M. Olivier was very painful. Some of the members did not sympathise with him, and therefore felt more aggrieved than others; but the majority believed that the hand of God was in the matter, and were willing to resign their pastor to the new work. "It appears to me," said one of them, "that it is the will of God: His will be done." They saw that M. Olivier's decision sprang from no sudden or momentary impulse, but was the result of prayerful deliberation and firm conviction of duty: so they gave him to the Lord.

M. Olivier then made formal application to the Lausanne Missionary Society, offering his services in any foreign field which they might select. The application was received with great pleasure, and it was at once resolved to send M. Olivier, his wife, and two of the students in the Mission Institute, to Canada, to which part of the world their attention had been recently directed by letters from Christian brethren resident there. It is proper to observe, however, that the "Canada" to which they looked was "Canada West," and the Indian population of that country, to many of whom the French language was almost as familiar as their own.

At first their intention was to establish a mission in the Mauritius, where there was a French population of 70,000; or in South Africa, where French missionaries had been

successfully engaged for some years, and were now calling for more labourers. But the representations of brethren in that country turned the scale in favour of Canada, where missionary operations among the Indians had met with encouraging results. A meeting was held to commend the missionaries to God, and ask His blessing on the enterprise. It was very numerously attended by friends from neighbouring towns and villages, as well as by the members of the Church, and was a season of unusual excitement and deep feeling.

On the 15th of August the missionary band left Lausanne. It consisted of M. and Madame Olivier, Messrs. Gavin and Dentan, students in the Mission Institute, and Madame Olivier's servant. They proceeded to Paris, and thence to Havre, where they embarked on board a merchant vessel, the cost of the passage being two hundred dollars less than if they had gone by the "Packet." The voyage was long (53 days) and stormy, the prevalence of contrary winds compelling the selection of the Southern passage, when they were exposed to the inconveniences of tropical heat. Scarcity of provisions added to their sufferings; for several days they had nothing to eat but potatoes. They landed at New York on the 18th of October, and were kindly received by the Christians of that city, particularly by the Rev. Dr. Cox, who introduced them to other Presbyterian ministers, the Synod being then in session. They left New York on the 25th of October, and arrived at Montreal on the evening of the 29th.

A letter from M. Olivier to the Committee at Lausanne contains the following statements:—

"As soon as I reached Montreal I called on the Rev. Mr. Perkins (Minister of the American Presbyterian Church), to whom I had a letter of introduction from Dr. Cox. He received me as if I had been a long-known brother. He had heard of our arrival by means of a New York journal which had given an account of us, and had expected to see me. He would not consent to our continuing at the hotel,

but insisted on our acceptance of hospitality from himself and friends till we should be able to form plans for the future.

"The weather was so fine when we arrived that I thought it would be proper that our young brethren Gavin and Dentan should proceed at once on their journey to Upper Canada. But after advising with our Montreal friends, who urged on our consideration the lateness of the season and the approaching close of the navigation, it was resolved that our brethren should spend the winter in Montreal, and employ themselves in learning English. I have also decided to remain here for the present, that I may personally see the state of things. Doors appear to be opening in several places for the preaching of the cross of Christ, and it seems that the time is come for a great work in this country. One of the ministers said to me yesterday that in his church prayer had been continually offered to the Lord that He would send labourers to Lower Canada, and that when he heard of our arrival he was greatly rejoiced because those prayers appeared to be answered."

Madame Olivier wrote thus to Madame Feller:—

"In one sense, America shows us nothing new. Men are everywhere the same, slaves to their passions, thinking of nothing but their own interests. Here, as well as in the old world, there are many who imagine that the evils which prevail in society can be removed in no other way than by revolutionary changes. Even in the United States, which present to us the type of all kinds of liberty, and where free institutions of every description abound, there is, as well as amongst ourselves, restlessness and discontent.

"But it is time that I should tell you about Montreal. Our residence here would be more agreeable if we were better acquainted with the English language. Within the last dozen years the English have acquired great influence in this city. Many congregations have been formed, and many chapels built. We have been greatly encouraged and strengthened by the good spirit which appears to pre-

vail among Christians. Soon after our arrival, Mr. Perkins invited other ministers of different denominations to consider with him what was best to be done for the Swiss missionaries. Their unanimous advice was that we should settle at Montreal. All the congregations take deep interest in the work of evangelization among the French. Chapels are offered my husband, in which he may preach in their language. It is believed that there will be a good number of hearers, if it were only for the uncommonness of the thing. A French Protestant minister has never yet been seen here.

"We do not find ourselves, therefore, in the midst of savages. We are in a city of 30,000 souls, which presents singular contrasts to Swiss eyes, but which is, nevertheless, a civilized place, and in many parts very beautiful. But if you take a nearer view of it—if you listen to the talk of that part of the population which inhabits the suburbs, which is the field that my husband intends to endeavour to cultivate, you would understand that men who are only naturally ignorant differ much from those people whose ignorance is nurtured by the priests, and which binds them as with a tight cord. They seem to me to be sadly hardened, very sensual, and their ignorance is of the most repulsive kind. They are addicted to the use of spirituous liquors, which brutalize men much more than wine. If I look at this work irrespectively of Divine grace, I exclaim, 'It is impossible.' But faith replies, 'With God all things are possible,' and enables us to wait in peace for the day of His power."

Soon after his arrival M. Olivier commenced French meetings, at which about thirty Canadians were generally present. English friends who had Canadians in their service encouraged their attendance, and often accompanied them to the meetings, so that sometimes the congregations were numerous. M. Olivier did not labour in vain. His discourses, as one of his hearers remarked, were rather "proclamations of the love of God in Jesus

Christ," than preachings. The good effects soon appeared. A householder, with one of his nephews, and an old man, seventy years of age, who had passed through great struggles, within and without, declared themselves openly for the truth.

M. Olivier neglected no opportunity of making known the Saviour. Persons who were interested in the meetings visited him, and often took with them their relations and acquaintances, with whom he conversed, sometimes in the presence of priests, who were very indignant at his proceedings, and represented him as a dangerous man, a deceiver, and a wolf in sheep's clothing.

As those who were not seriously impressed soon ceased to attend, M. Olivier removed the meetings to his own house, in the Quebec suburbs, where, though the congregations were smaller, a blessing was equally enjoyed.

M. Dentan found it too fatiguing to spend all his time in studying English, and was therefore prepared to listen to the proposals of an English gentleman of L'Acadie, who met with him at M. Olivier's, and encouraged him to remove to that place, where many persons had the New Testament in their hands, and the trustees of a school which was then vacant were willing to receive a Protestant teacher. He went accordingly, and his services were engaged for four months. He had about twenty boys under his care. The inhabitants were on friendly terms with him, and respected him as a good teacher, although they manifested no interest in the gospel which he made known among them. This school was just at the extreme end of the Grande Ligne, and Dentan's labours were the beginning of the work which God so greatly blessed in succeeding years.

In the spring of 1835, the Lausanne Committee desired the missionaries to continue their journey westward to the heathen. M. Olivier, however, judged it to be his duty to remain in Montreal, which city offered so large a field for missionary labour. The Christian friends with whom he had become acquainted were very anxious that he should

continue there, and in compliance with their wishes he declined proceeding any further.

Messrs. Dentan and Gavin left Montreal April 23rd, 1835. After enduring great fatigue, and encountering many difficulties and dangers, they settled among the Sioux Indians, on the west of the Mississippi, where they established missionary stations. They laboured there for ten years, but were so discouraged by the want of success and the open hostility of the Indians, who even attempted the life of M. Dentan, that they retired from the work. The stations were taken up by the American Board of Commissioners for Foreign Missions.

M. Olivier's determination to remain at Montreal changed his relations with the Lausanne Committee, whose object was the conversion of the heathen. He was left to his own resources, which were insufficient for his support, and he endeavoured to meet the deficiency by giving private lessons and taking in English boarders.

It was at this time, also, that M. Olivier's views of baptism were finally decided. He had studied the subject very carefully on his voyage, examining the original Scriptures and perusing controversial works on each side of the argument. After much reflection and prayer he was convinced that the immersion of a believer is the only Christian baptism. He was baptized in Montreal by the Rev. J. Gilmour, pastor of the Baptist church, and afterwards he baptized Madame Olivier and his servant. No Christian, it is believed, will complain of the insertion of this statement of facts. The truth of history required it. And the Lord Jesus has said, "He that hath my commandments and keepeth them, he it is that loveth me" (John xiv. 21).

The cold of the Canadian winter, followed by the excessive summer heat, reduced M. Olivier, who was already in a feeble state of health, to great weakness. Yet he was not discouraged, but continued to labour as far as his strength permitted. He visited country towns, and preached at Laprairie, St. John's, Berthier, and other

places, wherever he heard that there were families who read the New Testament. He conversed with passengers on steam-boats and in stage-coaches; his observations were generally received with respectful attention; and he came to the conclusion that the morality of the country people was superior to that of the inhabitants of the city, and that the evangelization of Canada might be more successfully prosecuted in country places than in populous towns. He thought, too, that the establishment of a Missionary Institution should be regarded as an object of the first importance. This was afterwards realized at Grande Ligne.

M. Olivier's correspondence with his brethren at Lausanne, and Madame Olivier's with Madame Feller, in which they gave the history of their proceedings, described the difficulties they met with, and set forth the spiritual wants of Canada, produced powerful effects. The members of the Independent churches sympathised heartily with their friends in Montreal, and prayers were continually offered for direction and blessing.

Madame Feller was deeply moved by Madame Olivier's letters. The missionary cause was very dear to her, and she was constantly engaged in promoting its interests; but she longed for more entire employment in the good work, and was willing to go anywhere, and do anything which God might appoint, in furtherance of it. She prayed without ceasing for light and grace. She was jealous over herself, and fearful of being deceived or of deceiving others. All she desired was to know the will of God. Her place in the family, she thought, might be easily supplied, and there were now many in the church who might be employed in the work which had been assigned to her; so that she could be easily spared for foreign labour if the Divine will pointed that way. She communicated these thoughts and feelings to Madame Olivier, who in reply gave her much needed information, encouraged her to enter on missionary work, and showed her how useful she might be in Canada.

The Independent churches had formed themselves into a Missionary Society, in order to send out missionaries on their own account. Hitherto their contributions had been forwarded to the French or English Missionary Societies, with which Swiss missionaries had become connected. But they now determined to have a society of their own. All the churches united in this undertaking. They did not propose to become responsible for the entire support of their missionaries, as their pecuniary burden at home pressed heavily on them. They would render them such assistance as might be in their power, and follow them with their sympathies and their prayers, trusting that the providence of God would appear on their behalf, and that they would be sustained.

The delegates of the churches were assembled for the organization of the Missionary Society when a letter from M. Olivier was received at Lausanne, in which the spiritual necessities of Canada were described, and the question was asked whether one of the young men would not join him and labour with him there. Madame Olivier wrote at the same time to Madame Feller, encouraging and exhorting her to give herself to missionary work. A prompt decision was the result. Madame Feller resolved to join her friends in Canada; and a young man (Louis Roussy), a member of the church at Lausanne and of the Mission Institute, who was at that time seeking direction from God in reference to his future movements, came to the same conclusion. They met the Church on the morning of the Lord's day, and made known their intentions. It was resolved that they should travel together to the field of labour.

Madame Feller's resolution was a thunderstroke to her family: her father, especially, was distressed and irritated by it. He was particularly incensed against M. and Madame Olivier, through whose influence, as he supposed, his Henrietta had been induced to devote herself to missionary life. Whenever he saw M. Fivaz, who had returned from Havre in shattered health, he complained

bitterly to him. M. Fivaz reasoned with him, and endeavoured to convince him that his daughter was animated by more exalted sentiments than he imagined, and that she was not a woman to be influenced by others in so serious an affair: but it was useless; M. Odin did not understand his daughter. "You see," he said, "my reason for objecting to the course my daughter is about to take. Have the goodness to place them before her; perhaps she may listen to you more readily than to me." M. Fivaz endeavoured, but without success, to persuade him to yield, and then promised to confer with Madame Feller on the subject.

He did so. She replied:—"All my father's objections, and many more, have been long under consideration: but I feel sure that the Lord will provide for filling up my place in the family, that my departure will not weaken our mutual affection or our confidence in each other. My family will understand me and approve my course. I had contemplated a missionary life before I knew M. and Madame Olivier, and I had thought of Canada before they went there. I have thought and prayed much on the subject, for I was afraid of doing my own will. But my convictions have been continually strengthened and confirmed, and now I am certain that I am answering God's call. My father strongly deceives himself when he thinks that it is the doing of M. and Mad. Olivier. But I know him, unhappily: he cannot understand me. I have no more doubt or hesitation. I am ready for whatever God will do with me."

When M. Fivaz reported the result of the conversation, M. Odin said, "We can do nothing: when she makes up her mind to anything it is impossible to divert her from it. What shall we do without her?"

Madame Feller's resolution excited great surprise among her friends in the city. Those who knew her best understood and encouraged her; but they were in the minority. They saw that her natural gifts, her piety, her zeal for

the salvation of souls, her activity in the Lord's service, indicated a fitness for a wider field of labour; and they judged that her engagements in the family and in the Church, often involving her in difficulties and trials, had been in fact a *novitiate* for greater work. The poor and afflicted were distressed at the prospect of losing their friend, while they bowed in submission and looked up to God for help. Many persons attributed Madame Feller's decision to fanaticism, and predicted a miserable disappointment. "What infatuation! what folly!" they exclaimed—"for a feeble woman to undertake by herself so long a voyage to a country at the other end of the world, and for such an object!" A physician who was acquainted with her was of opinion that she could not endure the fatigue of the voyage, and said to Mr. Roussy, "Take good care of Madame Feller; you will probably have to bury her in the sea."

Madame Feller closed up her business arrangements as soon as possible, that she might leave before the approach of winter. Her pious friends were desirous of enjoying her company as often as they could, and numerous meetings were held, of the character of love-feasts, when the grace of God in salvation, the missionary work, and the Divine promises, were the subjects of conversation. On one of these occasions the building where they met was too small for the company, and they adjourned to a barn, where the presence of God was realized in a remarkable manner. Madame Feller was deeply moved. "Oh!" she said, "if I should see in Canada so many believers singing the praises of God as I have seen in this barn, how I shall adore and bless the Lord!" Her wish was gratified. She saw many such meetings in Canada.

Some days before her departure from Lausanne the sisters of the church met Madame Feller for a farewell service. She committed to their care the poor and afflicted who had been the objects of her benevolent solicitude, giving information respecting each case, and offering

suggestions respecting the manner in which they should be treated. Then she addressed the meeting in terms of affectionate earnestness and humility. She thanked the sisters for all the kindness they had shown her. She confessed her own imperfections, and asked pardon for any wrong-doing she had committed, or was suspected of, assuring them that she had never wilfully injured them in any way. Then she closed with a fervent prayer for them all, for the Church, for the contemplated mission, and for the fulfilment of the Divine promises, so that it might clearly appear that Canada was one of the countries that were given to the Lord Jesus. Other sisters followed, affectionately commending the loved one to the Lord, and imploring the richest benedictions on her and on the Canadians. It was a season to be long remembered. A Divine blessing rested on them all, and they could not but regard the experience of that day as a pledge of the favour that would accompany the labours of their sister in the New World.

On the 17th of August, 1835, Madame Feller left Lausanne. It was a day of mourning to many, although the faith of some enabled them to rejoice in the hope of future blessing. She went to her son's house at Orbe, and remained there till the 19th, when her son took her in his carriage to the border. They were met there by many Lausanne friends, who had assembled to take the last farewell. The parting was painful, but Madame Feller soon recovered her usual calmness, and continued the journey in the *diligence*, happy in the thought that she was going under God's direction, and to labour for His cause.

The weather was excessively hot, and the clouds of dust greatly annoyed the travellers. They did not reach Paris till the fifth day, when Madame Feller enjoyed interviews with former Lausanne friends. After resting two days they proceeded to Havre, the port of embarkation, and were kindly received there by the Christians of the town.

CHAPTER VII.

THE VOYAGE TO NEW YORK.

EVANGELICAL LABOUR AT HAVRE—DEPARTURE—ACCOUNT OF THE VOYAGE—ADDITIONAL PARTICULARS BY MR. ROUSSY—ARRIVAL AT NEW YORK.

MADAME FELLER and Mr. Roussy arrived at Havre, Aug. 26th, 1835. It was their intention to leave by the packet of Sept. 1st, but there was no accommodation for Mr. Roussy in that vessel except in the 'tween decks, and therefore they resolved to wait till the next week. The captain of the packet appointed to sail at that time (the *Francis de Pau*) was very kind to them. He not only assigned to Mr. Roussy a comfortable state-room, but agreed to take both missionaries at half-price. Contrary winds detained them much longer than they expected. But they lost no time. Mr. Roussy preached the gospel on the quays and on board the ships lying in the harbour; and Madame Feller assisted Madame P., the wife of the clergyman of the town, in visiting the sick. The state of her own mind at this time is described in a letter dated Sept. 8th:—

"To-morrow morning we are to go on board the packet, and I can truly say that I expect Jesus to be there in a manner in which I have never found Him to be with me before. The nearer the time of my departure approaches the more fully do I comprehend that it is only my reasonable service to follow Jesus 'whithersoever He goeth'" (Rev. xiv. 4). "A wife follows without effort the husband whom she loves. Shall I do less for my Heavenly Spouse? A comparison of this kind has been often blessed to my soul; it is especially so at the present time. When I was united to the husband whom I loved, I left my father's house to dwell in his; I lost my citizenship, and received his; it was no longer lawful to bear my own name, for

his name was mine. As a spouse of Jesus, what glorious privileges are there, in the change of house, and country, and name! Heaven is my country; my Spouse is on high; I cannot remain below. He is leading me now by a way that I know not, but He knows it, and I know that it leads to the marriage-hall. As the spouse of Jesus, all that is His is mine,—His name, His riches, His grace, His kingdom; I may ask all, expect all. I implore of His love His continual dwelling within me—the fulness of His Holy Spirit—His life to absorb my death—that I may be no more my own but His. Oh! my poor heart is too narrow to contain such blessings! When I consider them, and meditate upon them, I can only seek to hasten by my prayers the moment when my 'old man' shall vex me no more. Come quickly! Amen."

She writes again, Sept. 17th:—"Although I do not understand this dispensation of the Lord which detains me here so long, I can wait quietly till He removes the difficulties out of the way. Our God gives wisdom to those who need it. I beseech you, help me to ask for the blessing. I have no wisdom, and I feel that I shall greatly need it, in order that I may conduct myself in a godly manner while I am in the ship, among so many strangers. For the glory of our Saviour pray for your poor sister, and for our brother R., that we may both be filled with humility, with love, with faith; that it may be no more we who live, but Christ in us; that we may be temples of the Holy Spirit, and that not merely for a brief and temporary period, but that the Holy Guest may fill us, and pervade our powers."

They sailed from Havre on Sunday morning, Sept. 20th, and landed in New York on Friday, Oct. 23rd. The voyage was generally rough, contrary winds prevailing most of the time. Madame Feller was mercifully preserved from the extreme sickness which some suffer, and bore the inconvenience of a sea-transit remarkably well.

"On board the *Francis de Pau*, Sept. 27th.—We left Havre on the morning of the 20th. The weather was at

first unpleasant, but it became fair as the day advanced. I remained on deck till noon, struggling against sea sickness. On Monday morning I would willingly have continued in bed, but I had been so strongly advised not to be conquered by the sickness, that after having asked the Lord to give me courage, I arose, and though I suffered slightly during the morning, the sickness soon left me entirely, and I became accustomed to the motion of the ship, which I can now bear extremely well. The captain speaks in high terms of my courage, and thinks that I must have been at sea before. Sometimes he gives me his arm, to assist me in walking the deck, for the wind is frequently so powerful that it would be impossible to stand by myself. Then he says: 'Cheer up, Madame! you walk like a sailor. If you had not taken courage at first you would have been lying in bed now like the others.' But for my part I know very well that my courage and my deliverance do not proceed from myself. All flows from the grace and love of my God, who has dealt tenderly with me. I can ascribe nothing to myself. Blessed be the Lord, who has always treated me as His child. O that He would give me a grateful heart that I might love Him more!"

"Oct. 3rd.—I was obliged to cut short my letter last Sunday, because the sea, which was already rough, became so boisterous that it was impossible to hold a pen. From that time till yesterday morning, the wind was continually contrary, and so violent that everything in the cabin was thrown down. You might have seen me, seated on the floor, or on my knees, preparing to render some assistance to my poor sick fellow-passengers, when all at once a violent lurch would hurl me to the other end of the saloon, and that often in the day. Our falls, however, thank God, never hurt us. I should not have thought it possible to be so entirely tranquil and composed while tossed in the midst of this vast ocean. The thought of fear has never entered into my mind from the first moment till now. No agitation, no trouble has moved my heart. Seated in my poor ark,

every minute covered by the waves of the sea breaking over it, I have felt as safe as if I were on a mountain. What a sure refuge, my beloved friend, is our God! How true it is that the soul is blessed that trusts in Him! I ought not to forget to tell you that I continue to enjoy perfect health."

Once more, (These letters are to her sister):—"This is the fourth week that I have spent on the sea, and the eighth since I left my dear church. The faithful Shepherd who watched over me at Lausanne has taken care of His poor sheep on the great waters. This morning I have felt in a very lively manner the sweetness of brotherly communion. I saw myself assembled with you, beloved friends, whom I have left, together with those whom I am about to join, with all our brethren, and all our sisters, of all peoples and tribes and languages; and with that holy and innumerable company I entered into the porch of the Eternal, conscious of having the same heart, and the same soul, and the same affection as the multitude of the redeemed of all denominations; and I offered to our Saviour God my sacrifice of praise, and adoration, and thanksgiving; and I sung from the depths of my heart, 'How delightful is Thy service, O my God!'

"Never have I seen, comprehended, felt, what the Church is, as I do now. I see it on the mountains, in the valleys, in the cities, and in the deserts and the islands, and carried about by the waves in the depths of the sea. I seem to understand the harmony and agreement of its prayer, and to follow its members, scattered abroad in all places, and closely united to the Head, who has for a moment, as it were, preceded them to glory."

Some further particulars of the voyage were given by Mr. Roussy.

"Oct. 14th.—The first two weeks, we had either a contrary wind or a dead calm. We could only beat about, and were but 400 leagues on our way. The foul wind became sometimes very violent. On Wednesday evening in the second week it was so stormy that we feared the vessel

would founder. Happily, we were about 200 leagues distant from any land; otherwise, we should have been in great danger. The whole crew (there were twenty-five of them) were engaged in managing the ship, and many more could have been employed. All the sails were reefed, which takes place only when the wind is so strong that the ship would be unmanageable. [She was what the sailors call *lying-to*.] The waves appeared to be from twenty to twenty-five feet high; they dashed against the bow and the sides of the ship, and poured over the deck. The passengers were in their beds, for no one could stand, and it was necessary to cling to whatever could be laid hold of, to save one's self from being thrown down. It is a serious thing to be at sea in a storm!"

"Oct. 23rd.—The Lord made us wait for our departure from Havre. He made us wait also for our entrance into New York. These delays exercised our faith. 'All things work together for good to them that love God.' On Tuesday the 20th, we were within eight miles of the mouth of the Bay. But the next morning a thick fog covered us, and it was impossible to proceed. Our position being dangerous, as we were near the land, we put out to sea again for a short distance, lest we should be driven on the rocks, or run aground on sand-banks. We were in peril, but God protected us. On the morning of Thursday the 22nd, the weather cleared up for a few minutes, and then the gloom returned; about three in the afternoon it brightened all around us. We then found a dozen vessels near us, the captains of which knew as little where they were as we ourselves did; for we ascertained, to our great surprise, that we were within three miles of the opening of the Bay. The fog lifted gradually, showing first the lower part of the rigging, and then the whole ship. The sight of the land, the green hue, the bright sun, the pleasure of arrival, and, above all, the goodness and care of our God, filled our hearts with joy and thankfulness. Having passed the bar, we anchored inside the Bay, and this morning a steam-tug

took us into the harbour. We have been scarcely thirty-four days on the voyage. The packet *Sully*, which left Havre Sept. 2nd, did not reach New York till the 19th inst. Here was another blessing. We could not agree with the captain of that vessel; had we been on board of her, we should have had fourteen days more of stormy weather. How did God direct us! 'Taste and see that the Lord is good!'"

CHAPTER VIII.

THE FIRST WINTER.

ARRIVAL AT MONTREAL—MADAME FELLER'S LETTER TO HER FATHER—HOUSEHOLD EVANGELIZATION—MR. ROUSSY ENGAGED AS SCHOOL TEACHER—HIS DISMISSAL—CONVERSIONS—FAILURE OF M. OLIVIER'S HEALTH.

THEY landed in New York, as has been stated, on Friday, Oct. 23rd, 1835, and left it on the Wednesday following, when they proceeded by steamer to Albany, and thence to Troy. There was no railroad at that time; their journey from Troy to Whitehall was performed by canal-boat—a slow method of travelling, but the best that the times then afforded. A steamer took them from Whitehall to St. John's, C.E., which place they reached on the morning of Saturday, Oct. 31st. Madame Feller had desired to be informed when they crossed the boundary line between the State of New York and Canada. The incident was strikingly characteristic. There was the habitual acknowledgment of God—the deep conviction of the need of His blessing on all Christian endeavours, and that confidence in His lovingkindness and truth, as the Hearer of prayer, which distinguished this excellent woman all her life, and enabled her "in patience to possess her soul." Were not the prayers of that day answered?

Leaving St. John's at eight in the morning, in the stage-coach, they spent more than five hours in the journey to Laprairie (only fourteen miles), the road being exceedingly rough and muddy. The steamer for Montreal had left, but a boat was engaged for the passengers, and they entered the city in the afternoon. M. Olivier was greatly rejoiced at their arrival. He had been down to the wharf day after day, expecting them, and had returned home that afternoon as before, disappointed and depressed. His surprise and delight when a carriage stopped at the door, and the long-looked-for missionaries appeared, may be imagined. Joy and thanksgiving filled the house that evening.

Referring in a letter written soon after, addressed to her sister, to the kind attentions she had received from friends since she left her native land, and especially to a New York physician (Dr. Buck), who took charge of the travellers, accompanied them to Troy, and saw them safe on the canal boat, thus removing the first difficulties of the journey, which might have been very embarrassing to a stranger, Madame Feller said, "God has always brought me within reach of persons with whom I have found favour, and who have shown me so much kindness that I have never suffered as a stranger, but have contracted a heavy debt of gratitude and love. You have no idea of the relief which a stranger feels in being kindly received.

"A voyage used to be thought of as something terrible; but now I could as easily undertake one as engage in an excursion in Switzerland, and I should be no more afraid of re-crossing the ocean than of passing over our Lake Leman. The power of God is so glorious on the ocean that I seemed to see Him in a new light, and was unspeakably happy in the contemplation. I can hardly believe that I have made so long a voyage, and am now so far from you. My heart is as near you as ever. I see you while occupied in your several affairs. Affection annihilates space. I am every day in the midst of you all. I am following you, dear Fanny, as your shadow. You are visible to the eyes of

my heart, and methinks I, too, am perceived by you. . . . O do not forget, beloved ones, that on this far-off shore one of your members is living, separated from you in body, but not in soul. Count me still as a member of the family. Associate me in all your affairs. O do not think that I left you because my love was feeble. No! God is my witness that you are all very dear to me, and I should not have had the courage to leave you, if I had not been convinced, as indeed I was, that it was the will of God. If you had known all that was passing in my mind, and how I was consumed by the desire of serving God, you would have said, 'Go.' I do not think that Christianity weakens lawful affections. It hallows them. It subdues them. It purifies them. I love you better than when I was a Christian only in name. My dear father! I entreat you not to accuse any one of having drawn me into the course I have taken. It was not in the power of any human being to fill my soul with love to the Lord. No power but that of the Spirit of God can form in a poor weak creature like me those desires and affections which have so long prevailed in my soul. Do not think that I have lightly entered on this path. For years I have closely observed what was passing in my own mind. I calculated all the consequences, and wished to repress the pious development; but whenever I made the attempt I felt that I was resisting God, and became unhappy. Do not any more call that 'fanaticism' which is only the reasonable service we owe to the Great Master, who has the right to dispose of us as He pleases, and before whose tribunal we must shortly appear. If you had the least idea of the happiness which the soul enjoys, that trembles no more at the approach of the great judgment day, when men will have to give account of the actions, the words, the thoughts, the feelings of all their lives, it would constrain you to seek for that great salvation which is offered you, and which you have hitherto rejected and despised. O, my dear father, do not accuse me of fanaticism. I conjure you, as on my knees, have pity on

your soul. Judge yourself by the Word of God, which will soon judge us all, and then you will see, as I have seen, that you are a poor sinner, and you will accept, as a guilty man, the grace which Jesus in His love offers you. Hasten to be reconciled to God. There is but one way of reconciliation,—faith in the Lord Jesus. O that God would give it you! Then, your heart filled with love to the Saviour, you will comprehend how it is that your daughter who, ten years ago, obtained the forgiveness of her sins, enjoys the sweet peace of Jesus, and has been overpowered by His grace and love; you will comprehend how it is that she has been led to desire to live only for Him who died for her; and far from blaming her, you will rejoice. Farewell, my dear father! Always think of your daughter Henrietta, and continue to love her; and may God hear your prayers, and pour upon you His richest benediction!"

It would be highly gratifying if the accomplishment of those devout wishes could be recorded.

Madame Feller spent her first winter in Canada in earnest efforts for the enlightenment and salvation of the Canadians, by domestic visitation, by the instruction of children, and by the distribution of the Scriptures. She went from house to house, to read the Word of God and converse with the inmates on its truths and promises. But her endeavours were strenuously resisted by the priests, who commanded the members of their flocks to commit the Bibles to the flames, and discountenanced all intercourse with the missionary. A small school was opened, which encountered the same difficulties and discouragements. Madame Feller writes thus, under date Jan. 29th, 1836:—

"In the midst of many difficulties and much opposition we have been enabled by the favour of God to commence a school, with seven children. Many others came for a short time, and then left; but the first seven, who persevered notwithstanding the threatenings of the priests, give us joy and hope. Only one of them can read. These children are remarkably rough in their manners; yet they are so

happy in coming to us that they seem rather like children going to two mothers than to two mistresses; and we, on our parts, receive them with the warm affection of motherly love. The parents of our dear little Canadians receive us with pleasure, and listen to the reading of the Word of God. A few days after our arrival, I came to the conclusion that it was the Good Master's design that I should go from house to house to offer the Word of God: in this manner I spend my afternoons. He who says 'Go,' gives also the spirit of obedience, and strength to go. He has upheld me in this very difficult and laborious work, and by His grace I have performed it in joy and peace. By this means I have obtained ample knowledge of the Canadian character. We find in the city the unruliness and ignorance of savages joined with the vices of civilization (the country districts are not so degraded). These people are, in fact, the worst kind of pagans,; their idolatry, adorned with the name of God and of Christ, is hidden from them by the hirelings who 'hold the truth in unrighteousness.' In all the houses which I visit, they allow me to speak freely of the gospel. In most of the families in which any of the members can read they are generally disposed to buy the Word of Life; some persons have done so without asking permission of the priests; but those who have asked for it, have been ordered to refuse the Word of God, as the most dangerous of books. Wherever the priests learn that there is a Testament, the owner is commanded to burn it. These wretched enemies of God have been much disconcerted by our visits to their flocks, and have forbidden them from the pulpit to receive me or to listen to me. This makes my path a little more difficult, but I look to the Lord and resolve to hold on; He will bring me to those who are 'ordained to eternal life,' and His word will be received. By His favour some books have been kept and read, and some Bibles have been cheerfully bought. I have been driven from three houses, but have been welcomed in others and invited to return. I visit many families quite frequently. The Lord is able to

give efficacy to His holy Word, though sown by one so contemptible; and certainly, if He shall deign to do so, His glory will be more manifest than if there was any attempt to attribute worthiness to the poor instrument He has chosen to employ.

"We do not yet know what our gracious God will do with us. Our condition here is altogether provisional. We hold the house in which we are living till the end of April. If we are spared till then, a new course will be marked out for us. M. Olivier's health points out the desirableness of leaving the city and going into the country. We are thinking of a populous village, where we may be able, according to the strength that shall be given us, to carry on our humble labours as missionaries. But 'it is not in man that walketh to direct his steps;' therefore we are looking as servants to our Master, expecting that He will command us to go to the right hand or to the left; by His grace we are ready to do whatever He shall appoint. He has put into our hearts a sincere desire to do His will, and His grace will give effect to the desire."

Meanwhile Mr. Roussy had obtained a school at L'Acadie. He held it for two months only. His Evangelical leanings could not be endured by the priest of the district; for he "preached publicly, and from house to house, testifying repentance towards God and faith towards the Lord Jesus Christ." Dismissed from the school, he resolved to engage in gospel work as an evangelist, and soon had cause to thank God for the enforced change in his proceedings. Several instances of conversion occurred, and there were promising appearances of a spiritual harvest.

In a letter written to her sister in the following March, Madame Feller gives an account of two conversions. A French Canadian, sixty years old, had received the truth, and rejoiced in the Lord Jesus, abandoning his self-righteous hopes and vain superstitions. An American young lady, who was residing in Montreal for a time in order to learn the French language, and who had lived till then in

entire ignorance of religion, was brought to the knowledge of herself and of the gospel, and afforded satisfactory proof of a change of heart. These events were cheering. In another point of view the prospect was gloomy; but the brave heart did not quail. "The greatness of the work—the innumerable difficulties in the way—the weakness to which we are reduced by the failure of M. Olivier's health, who is now entirely disabled—Madame Olivier's recent sickness—my own incapacity—all these considerations united do not overpower me. I am full of confidence and courage, not from looking to myself or to any creature, but in resting on the promises of my God. My desire is to labour for the advancement of His kingdom in this country with the little power I possess—(and every day shows me more clearly my insufficiency). I know that I can do nothing; but I also know that when the Lord gives me anything to do He will supply whatever is needful for the accomplishment of the work; in short, I yield myself to His will. As I said before, my beloved Fanny, I have no doubt respecting my position. I feel assured that I have been brought here by the Lord. I shall remain here during the time He has measured out for me, be it short or long. He only knows. I hope that He will always find me ready, either to go or to stay, as He shall show the road."

The path of duty was soon made plain. M. Olivier was advised by the physician to return to Switzerland, the climate of Canada being too severe for his constitution. He was very anxious about Madame Feller, and would have persuaded her to return with him. But for her the die was cast. She saw the hand of God; she heard His voice; and she was prepared to obey at all risks.

"April 22nd, 1836.—I am this day thirty-six years old. The last year has been a very serious and solemn period of my life. May I profit by the many instructions which the love of my God has given me, and employ the time that may yet be granted me in a course of entire obedience

and perfect submission to the will of my Heavenly Father. Do not be troubled on my account, my dear sister. The good God, who has to this day loaded me with benefits, will not forsake me when I most need His help. I am sure that He will abide with me, and that He will give me grace to abide in Him, so that I may bear fruit to His glory. I ask your prayers, my love, but I beseech you not to be distressed about me. I am persuaded that nothing necessary to life will be wanting. All my desire is to do something for the advancement of the glorious kingdom of Jesus. My hopes, my joy, all my pleasures, centre there."

Inclosed in this letter was an affectionate and earnest communication to her father, pressing on his attention the importance of immediate submission to God in Christ.

CHAPTER IX.

THE WORK AT ST. JOHN'S.

MADAME FELLER DETERMINES TO REMAIN IN CANADA—HER REASONS FOR THAT DETERMINATION—OLIVIER'S DEPARTURE—HIS LAST LABOURS IN SWITZERLAND—HIS DEATH—EFFORTS FOR THE INSTRUCTION OF CANADIANS IN ST. JOHN'S—OPPOSITION—DEATH AND FUNERAL OF MRS. LORE.

MADAME FELLER'S resolution was truly heroic. Worldly wisdom would have condemned it. Some who are called Christians would think that it savoured of fanaticism. At any rate it seemed a perilous venture. What could a lone woman do, in a foreign country, surrounded by opponents whose influence over the ignorant people was all-powerful, and who were never known to be scrupulous in the employment of means for crushing the objects of their dislike? All this was known and felt. She saw the difficulties and dangers of her position. But she also saw

what others saw not or not so clearly. She had crossed the ocean in obedience, as she believed, to a call from God He who had sent her to Canada would sustain her there. He would make "the crooked things straight, the rough places plain." She could trust Him. And she did trust. The state of her mind, and the various conflicts she passed through, were thus graphically portrayed in a letter to a friend in Switzerland :—

"All the winter our horizon was bounded by darkness; nothing could be more gloomy than our future. But do not think that we were unhappy: peace always filled our souls; confidence in our gracious God never left us. We did not know what He would do with us; but we have learned to live day by day waiting on Him, and to indulge the firm assurance that His will would always be to us 'good, acceptable, and perfect,' (Rom. xii. 2). In the midst of our tribulations His goodness towards us has always proved so sustaining that we have been able to offer to Him every day the sacrifice of thanksgiving. When I sometimes feared during the winter that our good friends, the Oliviers, would be obliged to return to Switzerland, my soul was much distressed. I felt that it would be impossible for me to go with them, and I trembled at the thought of remaining alone; but when I cast myself into the arms of my Saviour, I quickly regained repose and happiness. I cannot tell you how sweet was the peace I enjoyed in committing myself entirely to the will of my God, looking back at the manner in which He has so long marked out my path, and believing that He has provided for my future, so that all shall work for my good. There was no room in my soul for fear and anxiety. My feelings were expressed in such utterances as these: 'Prepare me to do all Thy will—I will whatever Thou wilt.' At the time of the great trial of my faith, I saw that the Lord had remembered my prayer, and heard me, and I was ready. When my dear friends, the Oliviers, saw it to be their duty to return to Switzerland, they were full of anxiety on my account. They would have

wished to take me with them, but they saw that I was nailed to this country. They could not make up their minds to leave me here alone. When we conversed on the probable consequences that would follow our separation, they were pierced with grief. But I did not come here on their account. Before I left Switzerland I foresaw that I might find myself in my present state. I did not enter into this career under any delusion. I sat down to count the cost before I began to build the tower. I had reckoned beforehand on the trials to which a missionary would be exposed. I had not overlooked the loneliness, the abandonment, the poverty, or even death in a hospital. I am conscious of no hesitation as to the course I should adopt. I came to this country to labour here for the advancement of the glorious kingdom of Christ. I hoped to be permitted to do it in connection with my friends, the Oliviers, as their assistant; but since, by the good pleasure of our Father, this is not to be, I shall do in my feeble manner whatever He may think fit to appoint. When I remember all that I have asked of the Lord, I am not surprised at the way by which He is leading me, since for a long time past I have hungered and thirsted to live only by Him and for Him. I saw in the Word of God that there was a degree of holiness, of faith, of love, of self-denial, of zeal to be attained, and which I had not yet attained. Oh how favourable will my position be to the crucifixion of self! And how shall I be led to seek that participation of the fulness of Jesus, which will realize all that I have longed for! I did not comprehend the entire meaning of my prayers; but now I see it, and it is with adoration and thanksgiving that I am enabled to say, 'Verily, Thou hearest always.' Oh how sorrowful was that winter, looked at with the eyes of flesh! But how profitable, and precious, and blessed, contemplated in Jesus!"

M. Olivier and his wife left Canada in the Spring of 1836.*

* M. Olivier returned to Lausanne, where his brother Francis held the pastorate of one of the churches. He preached frequently in the city and

Madame Feller had engaged apartments at St. John's, and removed to that place May 27th. Mr. Roussy joined her, hoping to establish a preaching station there. But it was a barren field. Priestly opposition could not be overcome. Mr. Roussy had obtained the use of the Methodist Chapel, which was kindly placed at his disposal, and he sought to gain an introduction for the gospel by colportage. All his endeavours were useless. Not only did the inhabitants of St. John's, generally, refuse to listen to him, but some of them employed force. As the "devout and honourable women" at Antioch in Pisidia were "stirred up" against Paul and Barnabas (Acts xiii. 50), so the French Canadian women of St. John's set themselves against the truth, and so maltreated Mr. Roussy that he was compelled to desist from his labours.

The expenses of housekeeping at St. John's were found to be very heavy. Bread was dear. Hay and oats were dear. (Mr. Roussy necessarily kept a horse.) Everything was dear.

"I wait on the Lord" (Madame Feller wrote) "in regard to the affairs of this life, and enjoy peace in consequence. He knows what is necessary for me; I ask Him to make the apportionment. Perhaps many things which I call necessaries are in His view superfluous. He will show it to me, for He knows that I sincerely desire to retain nothing which may be retrenched.

"We came to St. John's, feeling our way, and considering it as a place of observation, in which we might ascertain whether we should pitch our tent there or in any other spot. We had not long to wait before we saw that this

its neighbourhood, and lived in the affections of the people. After a few years, on occasion of the death of Madame O., he removed to one of the valleys of Piedmont, where a niece of his, who had married a Vaudois pastor, resided. She received him into her house, and he died there, several years ago. His correspondence with Madame Feller, which included some of his best letters, was unfortunately destroyed some time before her death.

village shut all its doors against us. Brother R. began to preach. At first he had a few hearers, but after a little while no one attended. He tried to publish the gospel from house to house, but with two or three exceptions he was ill treated and driven away. At one place he was beaten by a crowd of women, who fell upon him, armed with sticks. This was noised abroad. 'The minister who was beaten' was the subject of common talk, and hatred became more violent.

"I had made the acquaintance of a considerable number of women, to whom I read and explained the Word of God. They listened for a time, and some of them seemed to be seeking the truth but it was not even 'the morning dew.' I soon saw that they were influenced by self-interest; they would have willingly left off going to mass if I had paid them well. As there is no free school here I offered to instruct their children. My offer was joyfully accepted, and I began a school; but the priest forbade them to allow their children to come to me, and the project fell to the ground."

While they were at St. John's, one of the converts in L'Acadie, where Mr. Roussy had been labouring, died, and the corpse was conveyed to St. John's for interment. A narrative of this good woman's conversion, as given by Mr. Roussy, and inserted in the *Boston Watchman*, is extremely interesting. It is in substance as follows:—

"Mrs. Lore's father was a French sailor, who married a Catholic woman in the States. They lived near Boston, where their eldest daughter, afterwards Mrs. Lore, was brought up, and she heard the gospel preached, and read a great deal of the Word of God. At twenty years of age she came to Canada with her friends, a short time after which she married a Canadian. Under these circumstances she embraced the Roman Catholic religion, which she practised during a space of twenty years, but always with a certain uneasiness of feeling. The recollection of the gospel which she had read in her youth came to her mind; and after

twenty years' forgetfulness of her Bible she took it up again, and read it all the days of her life. The attentive reading of the Word of God brought her to see the errors of the Romish Church, so that she could not follow its ceremonies and traditions. Not enlightened enough, however, to guide her numerous family in the way of truth, she left them at liberty to follow Popery, which they all did; but she taught them to respect the Bible, and continually prayed for them, that they might be enlightened and saved. Arrived at her sixty-eighth year, she had learned the gospel, but not with her heart: it gave no consolation to her soul. She lived constantly in fear, so that death was to her the king of terrors.

"This was her state upon my arrival at L'Acadie. I saw her frequently. It pleased the Lord to open her heart to receive the good news of pardon of her sin and salvation through Christ. Shortly after I became acquainted with her I went to visit one of her daughters, who was married to a Canadian named Leveque, resident at Grande Ligne. She asked me to preach in her house, which I have continued to this day. From the commencement of my ministrations, Mrs. Lore's children, her son-in-law and her daughters-in-law, joined her in receiving the Word of God, and abandoned Popery. This pious woman was a great help to me: not only her heart, but also her house was open. All the winter she lent me her horse and cariole for my journeys. Her son Alexis conducted me, as I was not well acquainted with the roads; and at whatever hour of the night we came home we always found her watching for our arrival.

"It was in the night of the 5th inst. (August) that our sister was seized with violent inflammation of the bowels. We were apprised of it early in the morning, and Madame Feller and myself proceeded immediately to her house. She received us with great joy. Madame Feller did not leave her night or day, for none of her own family were competent for the nursing required in such a sickness.

She was very thankful to God for sending Madame Feller such a distance, to show her so much kindness, of which she felt herself entirely unworthy. She foresaw that she would not recover, and all her time was spent with reference to preparation: the things of earth were kept at a distance; her treasure and her heart were on high. She manifested no impatience, though her pains were extremely sharp. 'It is on account of my sins,' she said, 'that I am suffering so much. I deserved to suffer a great deal more. I deserved everlasting condemnation, but Jesus has delivered me from it; He has pardoned all my sins.'

"In the night of Monday, which was the last of her life, her children, Madame Feller, and I were in the room, engaged in prayer and conversation about our heavenly citizenship. At two o'clock in the morning one of her neighbours came in,—a zealous Catholic. He asked her if she would not send for the priest, who was ready, he said, and would come immediately. 'No,' our sister replied; 'I do not want him.' 'Will you not die in the Roman Catholic and Apostolic Church?' he asked. 'No,' she said; 'I belong to the Church of Jesus Christ.' 'Is not the Church of Rome the Church of Christ?' 'No,' she answered; 'it is contrary to the gospel in everything—in everything.' 'But,' the man resumed, 'you know that the Catholic is the oldest religion.' 'Yes,' she replied, 'it is an old religion; it is that which the Pharisees professed at the time that Jesus Christ was upon earth.' 'You always held the Catholic religion; will you leave it now?' 'I have left it this long time,' she said,—'ever since I have read the gospel. I cannot follow it; it is not the religion of Jesus Christ.'

"The man tried all possible means to draw from our sister a permission to fetch the priest; but all was of no avail. She answered continually in the negative, with most remarkable firmness. At length he retired, in a state of great irritation at being baffled.

"We were all gladdened by the good testimony our sister

had given to the truth; her children were encouraged; and we gave thanks to the Lord that He had given her sufficient strength; for according to all human appearance we could not have expected that she would be able to endure such a conflict. She was extremely weak, and suffered excessively. Her desire to depart increased, not so much that she might be released from her pains as that she might be present with the Lord, on whom she called incessantly. She often requested Madame Feller or myself to feel her pulse, that we might tell her if the moment of her departure was at hand. She had hoped not to begin another day upon earth, and when she saw the sun appear, she said, 'Oh, how long I am in departing!' A few hours before her death her sufferings sensibly abated; she scarcely spoke to us, but was continually in prayer, and was often heard to repeat, 'Lord Jesus, receive my spirit; receive me into Thy glory.' The expression of her countenance became completely changed, and quite radiant; serenity, peace, joy, and even a kind of heavenliness, were visible in it.

"Our sister had not concealed her fears; she had always said that she would experience great terror in the act of dying; and therefore it was a matter of great astonishment to those who visited her, and a precious testimony to her children, to see her in such perfect peace, and to hear her express such ardent longing for her departure. During her illness she was visited by a great number of persons, to whom this solemn scene gave us an opportunity of declaring, with all seriousness, the whole counsel of God. Perhaps this incorruptible seed will one day bring forth fruit to the salvation of many.

"Our sister had desired to see all her relations before her death, but only a few of them visited her. They said that she had dishonoured her family by changing her religion, and they overwhelmed her with contempt and reproaches. They accused her of having brought on her own death by her frequent journeys to Grande Ligne, and

could not forgive her the zeal with which she had attended the meetings, for she never missed one; and although her own home was two leagues distant from that of Leveque, she sometimes went on foot, when her horses were needed for something else; and when surprise was expressed that at her age she could bear so long a journey, which she had not been able to do previously, she replied, 'I serve so good a Master this year—He increases my strength.'

"On Thursday the 11th inst. (August) the mortal remains of our sister were conveyed to the English burial ground at St. John's. None of her relations, and no Canadian whatever, in her own neighbourhood, would accompany her to her last dwelling; to such a length did the spirit of ill-will carry them. She was, however, honourably interred; several persons, among the most respectable in the place, assisted, and as we passed the house of an old Canadian, whom I had frequently visited, we were glad to see him come out and join the procession. A gentleman who had gone before us on horseback, unknown to me, had the bell tolled, as is usual for a funeral. A considerable number of persons assembled in the churchyard, among whom were several Canadians. I prayed, read a portion of the Bible, and addressed a few remarks to those who were present. The greatest order prevailed, which we had not dared to hope for, as the Catholic population, on ascertaining what was going on, were in such a rage that we feared there would be an uproar. Our Sister Lore had been often told that if she abandoned her religion she would be deprived of the honour of interment, and be buried in the field, which, in the opinion of the Canadians, is a great disgrace; for in general they are much more concerned to procure, through the favour of the priest, a place for the body in consecrated ground, than to obtain a lot in heaven for the immortal soul. So they hoped their threats would take effect, and that the young Lores would be compelled to bury the remains of their glorified mother in a corner of her farm. But those who were looking forward with impatient delight to this

kind of triumph were surprised and chagrined when they saw a burial ground opened for her whom they despised solely on account of her religion; for in general she was respected and beloved by all who knew her, who testified as with one voice, that she had been the nurse of the sick, the comforter of the afflicted, and the friend of the poor, with whom she always shared what God had given her, and that she had been a counsellor and mother to all. With one thing only was she reproached—that she had changed her religion."

CHAPTER X.

COMMENCEMENT AT GRANDE LIGNE.

PREACHING AT THE GRANDE LIGNE BY MR. ROUSSY—ENCOURAGING EFFECTS—REASONS FOR LEAVING ST. JOHN'S—MADAME FELLER'S REMOVAL TO GRANDE LIGNE—THE GARRETS FOR RESIDENCE AND SCHOOL-ROOM—SCHOOL COMMENCED WITH READING OF THE SCRIPTURES, AND EXPOSITION AND PRAYER IN THE EVENINGS—LEVEQUE'S ZEAL—A LARGE FAMILY GAINED—PRIESTLY OPPOSITION—PREACHING STATIONS—DIFFICULTIES IN THE HOUSEKEEPING DEPARTMENT—EXCESSIVE LABOURS IN PREACHING, TEACHING, AND VISITING—CONVERTS BAPTIZED—ACCOUNT OF ONE OF THEM, BY REV. J. GILMOUR—ELOI BABIN—THE BRISETTES—REMOVAL FROM THE GARRET TO THE BARN—COLLECTIONS FOR A NEW BUILDING.

IT has been already stated that when Mr. Roussy was dismissed from the school at L'Acadie, he gave himself to preaching. One of his stations was at the Grande Ligne, where Mr. Leveque, who had married one of Madame Lore's daughters, allowed his house to be used for the meeting. The blessing of God rested on the labour, and it soon became evident that Grande Ligne was to be the seat of the mission.*

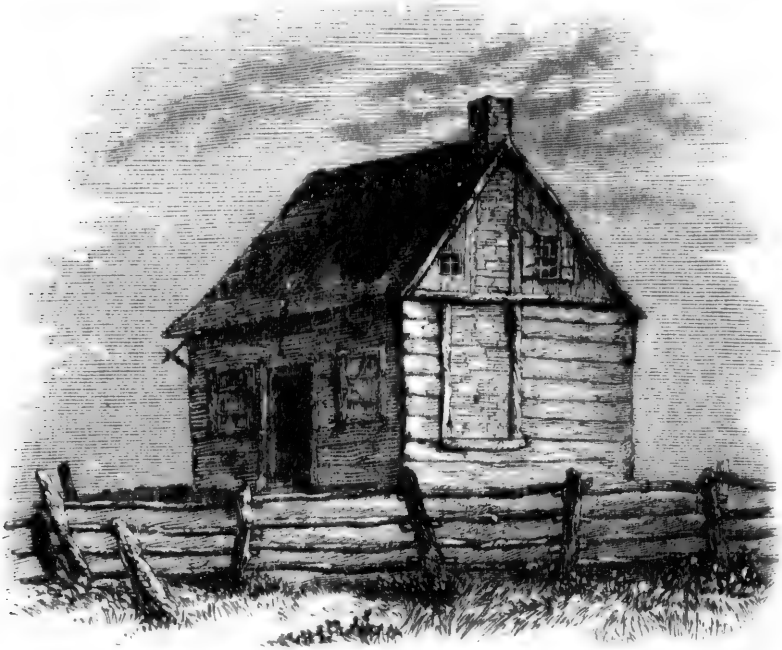
* A *Grande Ligne* is the division line between counties or districts, and is usually a straight line, reaching several miles. It becomes a road, with

"We have reason to rejoice," said Mr. Roussy, "on account of the impression made by Sister Lore's death. It has been blessed to her children. In some of them, piety has shown itself in a more marked manner; their confidence in God is increased and their faith confirmed. Those who were timid and weak have been strengthened, and the indifferent have become serious. We hope that a work of grace is experienced by them all. Their position is now quite decided; their separation from the Romish Church is complete; the death of their mother has occasioned an open rupture, and notwithstanding its apparent insignificancy this little beginning may be regarded as the nucleus of a Christian Church. In fact, they now bear the reproach of the cross, and are looked upon as "the filth of the world, and the offscouring of all things," (1 Cor. iv. 13). "They have now neither relations nor friends, and are forsaken by all those who formerly esteemed them. They bear it joyfully, counting themselves happy in being hated by all men for the sake of Christ. As to ourselves, we are the objects of the most violent hatred: we are reviled, insulted, and subjected to the most horrible threats, which the power of God alone has prevented from being put in execution. A fortnight ago they tried to kill my horse, but God did not allow him to die of the blows which at first seemed to be inevitably fatal; he has only some deep wounds, which, however, will require some weeks to heal. Doors of usefulness at St. John's are continually becoming more closed, the people will now neither receive nor hear us. It is evident that the time for the evangelization of the town is not come, and we intend, according to the command of the Lord, to leave it as soon as possible.

"For some time past Madame Feller has thought that the Grande Ligne is the place which God has prepared for her. Our dear Canadians wish her to settle among them there,

houses and farms on each side. In this work it will denote that part of the line on which the Mission House is built, which, with Canadian houses in the neighbourhood, is now a village, *the* Grande Ligne.

for they now feel the value of instruction—parents as well as children—and they will all go to school together. The greatest difficulty is that there is no place to build a school-house on, which has obliged us to take two small rooms in the garret of Leveque's house, where the meetings are held.



LOG HUT IN WHICH MADAME FELLER COMMENCED HER WORK.

We hope they will be finished in a fortnight, and then Madame Feller will immediately take up her abode there. Leaning on her God, putting all her trust in Him, and expecting everything from His love, she is preparing with joy and thanksgiving to fulfil the task allotted to her, although she knows that crosses and privations are to be expected."

Madame Feller removed to the Grande Ligne in September, 1836. The beginning was small. The upper part of Leveque's house was secured, containing two garrets,

each about twelve feet square. One of them was Madame Feller's chamber; the other answered all purposes—it was parlour, kitchen, school-room. There, from nine in the morning till noon, and from two till five in the afternoon, Madame Feller instructed children, upwards of twenty being generally present. At six in the evening there was a meeting for adults, which partook of the character of a school and a bible-class. At that meeting, after the elementary part of the business had been despatched, Madame Feller read and explained portions of Scripture, and answered innumerable questions respecting the truths of the gospel. So deeply interested were those who attended, that the exercises were not unfrequently prolonged till midnight. It soon appeared that increase of knowledge and intellectual gratification were not the governing considerations in all cases. Enlightenment was not the end, but the means; nothing effectual was accomplished till the soul submitted to the Lord Jesus. Cases of conversion soon gladdened the heart of the missionary. "The work prospers at the Grande Ligne," said Madame Feller; "we have there about twenty Protestants, who have entirely abandoned Popery, and we are happy to inform you that six of them give satisfactory proof that they are Christians."

Writing to her sister Fanny, she says:—"Not only the children, but even their fathers and mothers, wish to attend the school. I said to one of them, who has eight children, and who cannot read, but is rejoicing in the hope of being able to learn, 'Surely, my dear Frances, you cannot have time to come to school?' She replied, 'I have taken time all my life to sin against God: shall I not now find time to learn to know and to serve Him?' This dear woman gives me much pleasure by her simplicity, her child-like faith, and her sincere piety. I saw her at our meeting, weeping and sobbing during the sermon, and, thinking that there was some special cause for her grief, took her aside and asked her why she wept. She said, 'I am so distressed, when I hear the gospel preached and the commandments of God

explained, that during the time of my ignorance I was only taught to offend the Lord. They made me believe that I was serving Him, that I was in the right path, when all the time I did nothing but sin against Him. And now that He has had mercy upon me, and that I begin to know His will, I still sin!' I asked her if her trouble arose from a fear that her sins were not forgiven. 'No,' she replied, 'I know that my sins are forgiven, because I believe in Jesus; but I weep because He is so good, and I have so grievously offended Him.' I said to her, 'Can you pray with ease?' 'O yes, I pray very often, and I will tell you how God has heard me. Before I saw you, I had asked Him to send someone to instruct us and our children. I did not mention it to anybody, because I did not see how it could be done. But I continued to pray, and now you are come!'

"Leveque cannot read. Though he is forty-two years of age he is impatiently waiting for the time when he can take his seat at the school-bench. I wish I could express on paper the feeling with which he spoke to me the other day of his love to the Word of God, and his grief at not being able to read it. 'I take the Bible—I hold it in my hand, I look at it, I open it,—would that I could read it! I cannot tell you my distress: I am heart-broken. I would ask the Lord to work a miracle for me, so that I might be able to read; but He will do it, in giving me understanding. Oh, if I could once read it to those who are ignorant! It is not for myself only: I would go and read the Word of God to those who know it not.' I wish you could see this good man, as he listens to the reading of the Scriptures. It would be an excellent commentary on that passage in Jeremiah (ch. xv. 16), 'Thy words were found and I did eat them: and thy word was unto me the joy and rejoicing of my heart.'"

To the Swiss Committee, Jan. 4th, 1837:—"I opened school with twelve children, belonging to families friendly to the gospel. Soon after I had the pleasure to see five more come, whose parents show no regard to the Word of God.

"My nearest neighbour is a man who is reported to be of an incorrigible temper, who has never known how to gain a friend, and has repelled everybody from him. He is about sixty years of age, and has been twice married. There were seven children by his first marriage, all of whom are settled in life. He has eight children by his second wife, who is much younger than himself. I was anxious about this family, but did not know how to introduce myself. I heard a good account of the wife, but all agreed in representing the husband as a violent man, quarrelsome, and an enemy of the gospel; and it was said that he had done as much harm as he could to the Leveques. When I had been here a month, I heard that the woman was sick, and I embraced the occasion to go and see her. It was supposed that I should meet with an unkind reception, and perhaps be turned out of the house; so I did not venture to go without asking direction of the Lord. The husband received me very respectfully, and the sick woman seemed to have expected that I should visit her. I soon learned that the mother was very desirous that her children should be instructed. The father told me that he had been formerly in good circumstances, and could have sent his children to school, but that now he was so poor he could not afford it. I offered to take them free of charge. They thankfully accepted the offer, and have sent me the six oldest. These persons were profoundly ignorant of the gospel. Neither of them could read, and they had had no opportunity to hear the Word of God till Brother Roussy commenced preaching in this neighbourhood, and even then they joined the multitude in opposing the truth and reviling those who listened to it. Now, by the grace of God, all that has come to an end. The wife is so anxious to learn to read that she regularly attends the evening school, and the husband, who is one of the most attentive hearers of the Word of God, comes frequently to the evening school, not to learn, for he thinks he is too old to learn, but to attend our readings. He is very impatient for the

close of the lessons, that I may take the Bible, and midnight has often surprised us while engaged in reading, explanation, and prayer. The gospel appears to have produced a deep impression on them; the wife tells me that her husband is sometimes so excited after our conferences that he cannot sleep, but talks all night about the things he has heard.

"As one result of the threatenings and prohibitions uttered by the priests, five children have been withdrawn from the school, and the enemies of the gospel are employing all the means in their power to induce my aged neighbour to take away his children also. Persons who never went to see him before are now continually at his house for that purpose, and also to prevent him from coming to hear the Word of God. They try to make him believe that there are two gospels, and that ours is not good. The poor man sometimes does not know what to do. His wife is of a firmer, freer spirit, and bears contempt and insult with courage; but she fears that her husband will allow himself to be frightened, and that the wicked will prevail over him. January will be a decisive time for them, because in that month the priest visits every house. Humanly speaking, we can expect nothing but evil from these visits; but whatever may be the issue, the will of God will be done."

Ten days after, Madame Feller writes:—"The priests have finished their visits, and it is very remarkable that one of them, who a little while ago charged a man not to send his son to our school, has given permission to our next door neighbour to send his six children, and has further told him that the gospel he has received from us is very good. I see in this the good hand of our God. Our friends were not yet strong enough to bear anything; they would not have had courage to keep up the struggle. But in how many ways God can hear prayer! I did not expect that He would in this way answer the prayers which I had addressed to Him for this dear family. Their joy is unspeakable. The poor children were so afraid that the priest would forbid their

coming to school that they danced for joy on receiving his permission. The mother expressed in affecting terms her gratitude, towards God and towards me. The zeal of her husband is redoubled. It is very interesting to see the old man, confessing his ignorance, and regardless of the jeers which salute him, going with a Bible under his arm to the houses where some can read, and asking them to read to him, while he tells them what he has learned from the holy book. He feels much stronger since the priest told him that there is only one Gospel, and that ours is good.

"The joy of heaven filled our souls some weeks ago, on occasion of the conversion of a sinner. Beloni Lore, who up to that time had only received the gospel in his mind, experienced its power and efficacy in his heart, and passed from death to life, after suffering extreme distress for several days on account of his sins. Now, he is living in peace and joy. His wife, who was one of our first converts, gives a very satisfactory account of him, and says that he is in all respects a new man. He is one of our most zealous pupils in the evening school. You cannot imagine the eagerness of this man to learn to read."

When Madame Feller removed from St. John's to Grande Ligne, Mr. Roussy became an inmate in the house belonging to the Lore family, in L'Acadie, and itinerated thence in the surrounding district. Seven or eight preaching stations were established, the most important of which was that at Grande Ligne.

While Madame Feller occupied the two rooms in the garret her engagements were sufficiently varied and numerous. The housekeeping department had its peculiar difficulties. There was no butcher in the neighbourhood—no baker—and sometimes it was hardly possible to procure food. Nor had she any servant. All the work was done by herself. And it was cheerfully done. She tells the Swiss Committee of her cooking provision on Saturday for the ensuing week. Her sister is informed of her successful efforts in making

bread. She had never handled paste before, but she determined to try what she could do, and the result was that the bread of her own making was especially good: "she had never eaten better bread in her life." Then a lady in New York sent her twenty dollars to buy a cow, which would prove very serviceable to her, particularly in winter; and she had procured "a little pig." A female attendant would have been an acceptable addition to the household; but Madame Feller comforted herself by the reflection that as she would have to *show* a girl everything, and *tell* her everything, and then, probably, be obliged to do it all herself, it was better to grapple with her burdensome duties till suitable aid could be obtained. It might be reasonably hoped that her instructions and example would produce a beneficial change in the habits of the French Canadians around her, and raise them to a higher level of civilization.

Her labours during the first winter at Grande Ligne were excessive. The inhabitants quickly discovered that they had acquired in her a treasure of unspeakable worth, and they resorted to her in all their needs, real or imaginary. If they wanted advice, who was so capable of guiding them as this lady, whose wisdom struck them with astonishment and awe? If their children were sick they went to her for counsel and medicine. She often rendered them essential service under their personal ailments, and thus saved the expense of a physician. If they desired to correspond with relatives or friends at a distance, so few of them could write, and that so imperfectly, that Madame Feller's pen was frequently in requisition. In short, all classes looked up to her as a benefactor, and even those whom priestly influence induced to regard her with aversion as a heretic, could not but confess her excellence, and were quite willing to be sharers in her kindness. In addition to all this, she embraced every opportunity of visiting them in their houses for religious purposes, as she could gain admittance when Mr. Roussy, the preacher, would have been repelled.

These abundant labours were very exhausting. A rein-

forcement from Switzerland was earnestly desired, in order to extend the operations of the mission. But Madame Feller was anxious that her friends in that country should not imagine that she asked for help because she wished to be relieved. "It is not on my own account that I have presented this request, for I am ready, if it be the will of my heavenly Father, to remain here alone much longer, and even all my life. Nor is it that I may have rest; for as long as the Lord my God shall give me life and health, labour in His service will be my rest. It is only because of the work to be done that we pray the Lord of the harvest to send forth more labourers. There are now openings on every hand, and neither Brother Roussy nor myself can undertake more work than what we are now engaged in . . . . . If you could see these dear children clustering round us, as chickens under their mother's wing; if you could hear those who have received Jesus in their hearts, praising Him for having sent me to teach them that they have souls, and that He is their Saviour, ('If you had not come,' they say to me, 'we should all have been lost'),—if you could see their eagerness to attend the school, and their desire for instruction;—if you could see these young minds, these young hearts, opening to receive the truth respecting the 'one thing needful' . . . . I am sure you would bless and praise our gracious God, who said to me, 'Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee.' I cannot reckon up the proofs which the Lord has given me that I am where He wills me to be, and that it was through Him I left my beautiful country, and those whom I love, assured of His approval, and as fully convinced as if I had seen it with the eyes of my flesh, that I did not go before, but follow Jesus in coming to this place. I live in peace and rest: whatever may happen, I cannot yield to anxiety. The almighty and loving Jesus says to me, 'Be careful for nothing,' and thus I live before Him, and am like a little child. I wish I could express in words the

repose which I enjoy; but the peace of Jesus 'passeth all understanding.' I cannot define or describe it, but can only tell you that it keeps my heart, my soul, my spirit in Jesus Christ; that I experience no void, no regret, no *ennui*: the Lord leads me 'gently'" (Isa. lxiii. 14).

Mr. Roussy laboured indefatigably "through evil report and good report." In some places his message was rejected and his person exposed to violence. An attempt was made on one occasion to burn the house in which he was preaching. But he persevered in preaching "repentance towards God, and faith towards our Lord Jesus Christ," exposing the false hopes in which the Roman Catholic population generally indulged, and directing them to the finished work of the Saviour as the only foundation on which a sinner can safely build for eternity. He succeeded in distributing a large number of copies of the New Testament. Some of them were destroyed, in obedience to the instructions of the priests; but in many instances the Word of God was diligently read and carefully examined, and a spirit of serious inquiry began to pervade the whole district. Many were enlightened. Some were converted. On the 30th of June, 1837, four of the converts were baptized, and united with the missionaries in the formation of a Christian church. About four weeks after, three more were added in the same manner. The baptism of seven, on the 16th of August, was witnessed by some friends from Montreal, who manifested deep interest in the progress of the work, and rendered substantial aid to the mission from the funds of the Canada Baptist Missionary Society. Some account of those who in this way separated themselves from the world that they might serve the Lord will be acceptable to the Christian reader.

The first is Madame Feller's "neighbour," who has been already mentioned. The Rev. J. Gilmour, a Baptist minister then resident in Montreal (since dead), writes of him in the following terms:—"About four or five years ago he was reduced to poverty. This reverse of Providence obliged

him to remove from his former place of residence, to settle at the Grande Ligne. He murmured bitterly at this dispensation of Providence at the time, but now admires the wisdom and mercy of God, who thus conducted him by a way that he knew not to a place where the gospel is clearly preached.

"In the days of his ignorance he was much addicted to drinking, swearing, and violent bursts of anger. He often rendered his family most unhappy. Rage and discord found a home there. His own children often wished, when he went out, that he might be struck dead, or that he might never come home again. He was a most zealous Catholic, and scrupulously attended to the ceremonies prescribed by the church. He seldom passed the church door without putting something into the poor-box. He was violently and conscientiously opposed to our missionary when he first came into the neighbourhood; yet he was wont to come and hear him.

"It pleased God gradually to affect the mind of our old friend with the truth. Light began to glimmer over his mind, though darkness and prejudice had still the mastery there. He heard the Word with increasing interest, and availed himself of every opportunity to hear the gospel read or preached. The light of truth entered his mind by no sudden flash; it was like the opening of the morning. He felt himself a lost sinner, utterly unable to do anything to render himself acceptable to God. As far as I could learn, his anguish of soul was not great: he soon discovered that God pardoned sin for Jesus' sake. He believed the gospel: it changed his heart, it gave him peace, it made him happy, and took away the fear of death. He loved the gospel and the new people, and used every means in his power to put a copy of the Scriptures into the hands of each member of his family that had reached the years of maturity. He felt anxious about their salvation. He had had twenty-one children, fifteen of whom are still alive. Many of them are surrounded with families themselves.

"The first time I spoke to him was the day the first four were baptized. He seemed much interested during the whole service, though not himself a candidate; this induced me to speak to him. I asked him if he thought of these things, and loved the Lord Jesus Christ; he replied calmly, delibe atively, and affectionately, in the affirmative. He seemed unusually thoughtful, and spoke like one whose mind was deeply engaged,—like a man whose mind had come in contact with something which held him in thrall. I asked him how long he had understood and felt the importance of these things. The tear moistened his eyes, there was a tenderness about his voice (his countenance is not expressive of much emotion); he replied, 'About six months.' He spoke feelingly about the *ténèbres horribles*—(the horrible darkness of his mind)—*avant la lumière de l'évangile*—(before the light of the gospel); he dwelt on the love of God in sending Jesus to die for our sins, and then in sending His servants from a far country to instruct them.

"Conversing one evening with Madame L., who has been long under deep convictions, yet refuses to receive the truth in the love of it, after explaining to her the freeness, fulness, and suitableness of the gospel, and urging her to receive it as 'a faithful saying, and worthy of all acceptation,' I paused, when he began to address her in the following artless strain:—'Madame, you have been often sick during your life, and have used medicine to remove disease. Madame, when you got the medicine in your house, did it cure you?' 'Certainly not,' said Madame L., 'unless I took it.' 'Ah! Madame, unless you took it! Just so, you have got the gospel to your house,—God's remedy for the soul; but it will do you no good unless you receive it into your heart—*appliquez le remède, appliquez le remède*'—(apply the remedy, Madame, apply the remedy). 'Now, Madame, I ask you one question more: When you intended to take the medicine, did the *intention* heal you?' 'Certainly not,' replied Madame L. 'Then, Madame, remember, your *intention* to receive the gospel will not

save your soul. You must receive it.' The conversation discovered in him a considerable knowledge of the plan of mercy, an experience of its power and love, and a remarkable tact in applying it to the case of individuals. He is original in his modes of thought; he regrets much his inability to read. He attends carefully every means of grace, and often employs his son who is at home, a youth fourteen years of age, to read the gospel to him." * The conversion of the lad followed that of the father, and both were added to the church at the same time (Aug. 16th, 1837).

Eloi Babin joined the little band on the same occasion. "Eloi Babin," (Mr. Roussy's narrative is now quoted,) "a carpenter by trade, hearing that we were building a small house, came and offered us his services. Several had already done so before him, but the Lord so directed circumstances that we could not agree with any one but him. Immediately after the agreement he set to work, and as he lived rather far from our house he took up his residence with Leveque. From the very first evening he assisted at our worship, and we read to him a considerable portion of the Scriptures, particularly those which relate to that change which everyone must undergo in order to become a true member of the spiritual body of Christ. These portions of Scripture struck him much; during the night he compared them with what he had been, and still was, and thereby became fully convinced that he was on the wrong road. He was very anxious to know the will of God, assisted at our worship every evening, and listened to the book of God with the greatest attention. The Lord gave efficacy to His Word; the lies and absurdities of Popery became fully manifest to him; he felt his state of sin and condemnation, and very speedily understood that the love of God in Christ Jesus is the foundation of salvation, and that in drawing near to God with confidence, and as a sinner, he had a certainty that he should be received and pardoned. He then embraced the gospel as a child,

* *Canada Baptist Magazine*, 1837, pp. 77—79.

and in less than eight days his heart had received the principal truths of the system of grace. Coming to the cross of the Saviour he immediately enjoyed peace and assurance of salvation; his joy was then at its height; it was so strong and lively that he would, if possible, have filled heaven and earth with the loud accents of his love.

"It is not quite two months since he was sitting in darkness and 'the region and shadow of death.' In less than a month after his first hearing the gospel he received the mark of the Christian and was admitted into the Christian church. From that time he has been more and more a blessing and a joy to us. He is a spiritual Christian, of quick understanding in the things of God—has clear views of the nature and design of Christianity—makes rapid progress in the Christian life, and is zealous in proclaiming to his former companions in sin the incomprehensible love of Christ. Of all the conversions that have been wrought among the Canadians, this is certainly most to the glory of God. . . . I could tell you a number of things of our dear Brother Babin. One trait, among many others, illustrative of his sanctification, will show the man. A few days ago, speaking of the destruction of the old man, he said, with the warmth and liveliness which characterize his faith, 'I feel that the first of the members of the old man which we must destroy are our ears and our tongue; our ears, that we may shut them against the insults, mockings, and revilings which we hear,—and our tongues, not to answer them.' What spirituality! What an indication of great experience for so young a Christian! How amiable! Especially when we remember that before his conversion, for one word of reviling he always returned two or three, and sometimes used exceedingly wicked language."

Mr. Roussy was encouraged to visit several places in the border states of the Union, where French Canadians had settled. His preaching was blessed to the conversion of several persons, who united with the church at the

Grande Ligne. Four members of one family, named Brisette—father and mother, and two daughters—resident at Champlain, New York, were among the number. Some one asking M. Brisette how old he was, he replied, "I am sixty-three years old: but it would be more correct to say that I am scarcely sixty-three days old, for it is only since then that I have begun to see the light and to serve the Lord."

As the summer of 1837 drew on, the heat of the garret became insupportable, and it was deemed proper to remove the school to a neighbouring barn. There, the Rev. J. Gilmour and other Montreal friends found Madame Feller and her Institution, and were deeply moved as they witnessed the inconveniences and sufferings connected with the location, and which, they felt, ought not to be endured any longer than was absolutely necessary. A building must be erected, to serve the purposes of teaching, worship, and habitation. That, however, would require large funds. It was needful to do something at once, and it was resolved to make an immediate effort to procure a sufficient sum for the erection of a school-house, which might be ready for occupation before the winter set in. Mr. Gilmour, accompanied by Madame Feller and Mr. Roussy, visited Champlain and spent a Lord's-day there, and preached on behalf of the object. A liberal collection was made. They then went to Plattsburg and Keesville, and met with similar success. The brethren at Montreal received them with cheerful hospitality, and manifested their sympathy in a very practical manner. A small school-house was built, which the Leveque family occupied for a time, giving up to Madame Feller the whole house, the upper part of which only she had hitherto used. The ground-floor was devoted to the school, the meetings, and household purposes. Mr. Roussy and his brother (who had recently arrived from Switzerland, and gave part of his time to the mission) took possession of the garrets.

The difficulties with which the missionaries had been

called to struggle seemed about to vanish, and a bright day was dawning upon them, when suddenly the sky was overcast, and a pitiless storm burst upon the little flock. The narrative of this disaster will be given in the next chapter.

CHAPTER XI.

THE REBELLION.

OUTBREAK OF THE REBELLION—THE INHABITANTS OF THE GRANDE LIGNE JOIN IT—PERILOUS POSITION OF THE MISSIONARIES—THEIR DEPARTURE WITH THE CONVERTS TO CHAMPLAIN—KIND RECEPTION THERE—SCHOOLS OPENED, AND RELIGIOUS SERVICES HELD—AID FROM SWITZERLAND—RETURN TO GRANDE LIGNE—DESTITUTE CONDITION OF THE FRENCH CANADIANS—RESUMPTION OF MISSIONARY LABOUR—ENCOURAGING INCIDENTS—SECOND RISING OF THE REBELS—SAFETY OF THE MISSIONARIES.

THE gospel had been proclaimed, not only at the Grande Ligne and its neighbourhood, but in many other places, and with the usual results: "Some believed the things which were spoken, and some believed not" (Acts xxviii. 24). The latter were not satisfied with rejecting the truth. Their depraved hearts burned with malice. They longed for an opportunity to inflict injury on the persons and substance of the messengers, and of those who had received the message. At length the wished for time arrived, and then "the enemy came in as a flood." The discontent with British rule which had been cherished by many Canadians, and had been fostered for years by artful men, broke out into open insurrection, and the ungodly took advantage of it to wreak their vengeance on the servants of the Lord, because they had disturbed them in their sins. Various acts of violence were committed at the beginning of the outbreak. On one occasion Mr. Roussy's life was in danger. At another time a log of wood was hurled through the window at Madame Feller,

who narrowly escaped the intended blow. Rude mobs assembled, and attacked the houses of the converts. The manes and tails of their horses were cut, their gardens were destroyed, and all sorts of insults lavished on them. The purpose to drive them out of the country was openly avowed, and it was feared that it would be carried into effect by force. At length Madame Feller and her friends saw that the danger was too great to allow of their remaining, and they concluded to seek refuge for a time at Champlain. They left the Grande Ligne on the 4th of November, 1837, in mournful procession, some walking, some riding, with very little provision for the journey, and already exhausted by the anxiety and fatigue which they had undergone. Their arrival at Champlain, their reception there, their proceedings while they remained in that place, and their return to their homes, are graphically described in Madame Feller's letters, from which the following extracts are taken:—

"The movements of the rebels always took place at night. They met in companies of one hundred, two hundred, and sometimes more. They were all masked, and were furnished with instruments of every kind imaginable, to get up a *charivari*. They went from house to house, mingling with their infernal music shouts and imprecations still more infernal. Those who did not come out immediately and join them were pelted with stones and threatened with fire. Some houses were entirely destroyed, with their contents. No description of mine can give you an idea of those wretched men; you must have seen and heard them: for my part, when I had seen and heard them, I could hardly believe that they were men.

"Almost all the inhabitants of the Grande Ligne being *patriots* (as the rebels called themselves), they became so violent that there were no bounds to their disorderliness. Some friends came to warn us that we were in danger, and that we ought to remove as quickly as possible, and absent ourselves for some time. But we could not think of seek-

ing our own safety and leaving our Canadians in peril. We asked the Lord to show us our path. I was so sure that He had placed me here that I would not stir a step without His command or His permission, and He did not leave me long in uncertainty. On Saturday, Oct. 28th, a kind English friend, Mr. Richard McGinnis, came on horseback to warn us of the danger in which we were placed. Next day, Sunday, we held three meetings as usual. Our Canadians were in great distress. They saw clearly that it was our duty to leave, but they trembled at the thought of being forsaken at such a time. We were blessed and comforted by meditating on 2 Chron. xx. 4—29. Oh, how often did I exclaim, for ourselves and our friends, 'We know not what to do, but our eyes are upon Thee!' That night was terrible. The rebels were increasing in number, became more violent, and gave themselves up to every kind of outrage. The days were bearable, but every night brought fresh horror. On Monday morning Brother Roussy set off for Champlain, to ascertain whether accommodation could be obtained there, should God show us that it was our duty to leave. He had not been gone an hour when I learned that the patriots were determined to kill him: they spoke of it quite openly, and expressed themselves in the most violent manner. I passed a sad day. It appeared very evident that it was our duty to go away; but to give up my Canadians was to give up my life. I was warned that the patriots were preparing to come to my house that night, and that their intentions were of the worst kind. How I blessed God that Brother Roussy was absent! I spent the evening in reading and prayer, with some of my dear Canadians, encouraging myself in God, and expecting that He would guide me, for I knew not what I ought to do. Oh, how true it is that we must look to Jesus if we would not lose courage! I had full experience of it that night, for when the mob came to the house I felt no fear. Brave Brother Leveque went out of his house to ask them what they wanted. They told him, and

in an imperious manner, that he must immediately discontinue the scandal of the new religion which he had permitted in his house, adding, that they would compel us to quit the country. Leveque asked them who gave them the power to act in that way. They replied, that they assumed the power, and that they would show us that they were masters. I was obliged to go and speak to them at the door, and was able to do it calmly. They commanded Brother Roussy and me to go away, and said that if we did not go quickly they would return and force us; that we had come to trouble the country by bringing in a new religion; and that they would not suffer any persons to live in that place who did not profess their own excellent religion, and were not good patriots like themselves. They uttered many blasphemies and threats, and left me, to carry on their outrages at the houses of the members of our little church. They introduced themselves by the *charivari* and throwing stones at the windows. They ordered all who had renounced Popery to abandon their new religion, and return to the mass, and told them that if they would not do it they must quit the country, or expect to be burnt out. See how clearly the path was marked out for us; for all determined rather to give up everything than to go back. Then we prepared for our departure, trusting that the merciful God would find a refuge for His poor persecuted church. Brother Roussy returned on Tuesday afternoon. He was fired at from a house on the road, but the Lord preserved him from injury. He told us that there was hope of obtaining shelter for us all at Champlain. On Wednesday, Nov. 4th, we quitted Canada. Our company consisted of upwards of fifty persons, and we left behind thirteen others, who had not been able to complete their arrangements, but would follow us soon.

"You would have been greatly distressed if you had seen the tokens of their poverty. There were ten children and two mothers in one waggon. The poor children were

insufficiently clothed, and suffered from the cold. I could scarcely refrain from weeping when I saw them, and yet I rejoiced for them, because, young as they were, they were suffering for the name of Jesus. When we arrived at Champlain, Brother Roussy and I were received into a Christian family, whose cordial hospitality we enjoyed for eight days. We had much difficulty in obtaining lodgings, but at length succeeded. We were accommodated in the village, and the Canadians in the neighbourhood. In the midst of our affliction we blessed God He had brought us hither, and placed us out of the reach of the war: we could not fail to discern His hand in the whole affair. If our enemies had only driven *us* away, probably the Canadian families would have remained in their houses, or would not have dared to leave, and then our brethren would have been compelled to join the rebels, and might have fallen in battle. We have learned that the insurgents consulted together respecting us. Some wished to destroy everything, after the manner of an interdict; but others, to whom we had often spoken of the gospel, and who, though they would not receive it for themselves, were convinced that we were in the right, and esteemed and respected us, resisted that proposal, maintaining that we had done nothing but good, and that it would be sufficient to send us away. God permitted that advice to prevail, and by His goodness we are now in the enjoyment of peace. A hall for our meetings has been furnished us. I have not yet recommenced my school, for want of a room, but I have at length succeeded in hiring a building. All I want is a stove, which I hope will be sent me from Montreal, and then I shall quickly bring my scholars together again. I believe their number will be increased.

"As we had reason to believe that whatever we might have at the Grande Ligne would be plundered or burned, we took away with us all our effects, and employed carters for that purpose, who took advantage of our circumstances, and were very extortionate in their charge. But our

Canadians could only bring away their scanty furniture, and were obliged to leave all their crops. They had never been so well off. We had helped them as much as we could; an English brother had advanced money to enable them to buy good seed; God had blessed them with an abundant harvest; and the proceeds of the sale of their produce would suffice to repay the loans and supply the means of subsistence. Now, they were under the necessity of leaving all, with little hope of recovery. The loss would no doubt be very heavy. If you could obtain any assistance for my large family, I shall receive it with great thankfulness."

The exiles remained at Champlain two months. Some inconveniences and privations were endured, but their wants were supplied, and Madame Feller and Mr. Roussy had continued their evangelistic efforts. Their friends in Switzerland sympathised with them in their distress, and the sum of 4000 francs (830 dollars) was contributed for their relief.

In acknowledging this generous gift, Madame Feller wrote thus to the Swiss Committee:—"After two months of exile the road to Canada was re-opened to us, and we have returned with thanksgiving. All have regained their houses, with the exception of our good Brother Babin, who possessed nothing in the world but a small house which he had just built, and which he had been obliged to mortgage to the carters who conveyed him and his family to Champlain. On that account he has been compelled to pass the winter in that place, where he obtained support by working at his trade. He returned to the Grande Ligne three weeks ago, and redeemed his house, promising to pay the money in three months. We became security for him, trusting that God would enable us to honour the engagement, and Babin, on his part, undertook to repay us by instalments. The day after we made this engagement I received your letter, from which I learned that the benevolence of our Swiss brethren had more than supplied

the means of purchasing back the house which had been lost for the love of Jesus. What an evident accomplishment of our Lord's promise (Matt. xix. 29)! Has *He* not said that they are all 'yea and Amen' in Christ (2 Cor. i. 20)?

"Our brethren are very thankful for their houses. Everything else is gone. Two of them found a few potatoes; but absolutely nothing remained for the others. All they possessed had been plundered. There were no remains of the plentiful crops which God had given them, and the proceeds of which would have paid their debts and supported them during the year. No cows! no pigs! no bread! and in the winter season no work was to be had. Nursing mothers had no nourishment but potatoes—not a morsel of bread, except what little we could share with them.

"In this state of complete destitution we saw the seed-time approach. It was evident that our poor brethren could not sow the land; there was nothing before them but the most appalling misery, the consequences of which none could foresee. I had spent all, to my last crown, in the purchase of potatoes and wheat, and Brother Roussy had advanced every shilling that he had; but all was insufficient for the wants of so many, and for the quantity of land that was to be sown. We could not expect any help from our neighbours, nor could we foresee from what quarter deliverance would come. Yet by the grace of God we placed our trust in Him. I felt sure that He would not forsake His poor people, and that the trial would continue no longer than His love and His wisdom had determined; and while pained at heart at the sight of sufferings which I could not even partially relieve, no anxiety or doubt found lodgment within me. I looked for Him who is never slow to appear for His people. But what shall I say of your abundant generosity, so far exceeding my expectations? I could not have imagined, nor ventured to ask for so large an amount. And it is especially gratifying to us, inasmuch as it has come from our Swiss Jerusalem.

"There are fifty persons here who are now in want of everything; and were it not for the faith which enabled us to hope against hope, we should have said that many of them would have certainly been starved. And lo! they are all fed; all the land is tilled and sown; and by God's blessing the bread of the future is provided. Receive the expression of our deep-felt gratitude. Your charity is a powerful sermon to our brethren and friends. Their hearts are profoundly touched. We may say to you as Paul said to the Philippians, 'I have all, and abound; I am full, having received the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God'" (Phil. iv. 18, 19).

And they might have said, as the Apostle did in the same epistle, "The things which happened unto me have fallen out rather unto the furtherance of the gospel" (Phil. i. 12); for it soon appeared that the steadfastness of the converts, and their Christian deportment, together with the persevering efforts of the missionaries for the advancement of the welfare of the people, both in a temporal and a spiritual point of view, excited admiration and gratitude.

"Our position in this country is much better than it was before the rebellion. When I returned, persons who had been previously greatly opposed to the gospel and to ourselves came to me, begging that I would take their children into the school. I have now more than forty, and others are expected. Some of them have half a league to walk, and they come in all weathers.

"Many very interesting circumstances sometimes occur here. As, for instance,—Some little girls proposed to their companions the establishment of prayer meetings, in order to beseech the Lord to pour out the Holy Spirit on themselves and on all the school. The proposal was adopted, and a dozen little boys and girls meet frequently for this object. They begin by singing a hymn; then they read a portion of one of the Gospels, and each prays in turn. I have sometimes listened to them, without their knowing it,

and have been deeply moved when I have heard these dear little creatures confess their sinfulness to the Lord, and pray that they might be converted.

"The number of persons in this locality who are friends of the gospel is about sixty. They need our constant care, both temporally and spiritually. All their interests centre here. But Brother Roussy can give very little time to the Grande Ligne, because other places where he preaches the gospel require his presence, and the distances are so great, that he is almost always on horseback. Besides those who have forsaken Popery, there are many others who receive my visits. I can carry the Bible to all the families that have children at the school. In general, the feelings of the people towards us are so much changed that there is not, I think, a single house in the Grande Ligne where I should be refused admittance. The former estrangement is replaced by respect and confidence.

"The Lord opens doors for me, which, to human appearance, would seem to be impenetrably closed. We have a neighbour, seventy-one years old, a wicked man and an enemy of the gospel. He was excessively enraged when one of his daughters renounced Popery, and embraced 'the new religion,' as they call it, which he hated with his whole soul. One day last February a horse ran away with him, and he was dragged on the ground a considerable distance, and taken up for dead. As soon as I heard of the accident I hastened to his house. He was covered with blood. His head was a mass of bruises. I have never seen wounds so large and so deep. I offered my services, which were accepted with much thankfulness; and God blessed the measures employed, so that at the end of a few days the poor man placed unlimited confidence in me, which was the more to be wondered at as he had caused much unhappiness in his family by his violent and obstinate temper and his iron will. I was not satisfied with the attention which was paid to his body, but sought also to be the instrument of good to his soul, so long bound in

the chains of sin. He has received all that I have said, without contradiction, and even manifested pleasure in hearing the gospel. He is now fully recovered, and we continue to live as good friends. I see no proof yet that his heart has been touched by the sword of the Spirit; but his mind receives the truths of the gospel, and I trust that the Lord will finish the work, both in him and in his wife, who appears to be deeply interested in the things that she has heard. They both come to see us, and they have invited Brother Roussy to visit them, which is an important step, for the Canadians say that those who receive the minister are half-turned. In the time of his fury our old neighbour had driven away his daughter and refused to see her. She has now returned to her father's house, and shares with the other children in his paternal regards.

"A woman whose wickedness was such that very few similar examples were to be found anywhere, could never speak of the 'new religion' or of those who had brought it here without putting herself into a passion. She was in the habit of saying to those about her that she would rather die than ask me to give her any help. Last winter I took occasion to see her, one of the children being in a very weak state. I offered her some remedies, which she accepted, but neglected to use them. At length the child became so ill that she gave up all hope of saving its life, and came to me to beg that I would go and see it, and if possible render them some assistance. I thought that it might be for the glory of God that my attention to this child should be blessed, and I besought Him in that behalf. He heard my prayer; for during the sickness, which was long and violent, all the remedies which I applied were successful. The child's health is now restored, and the father and mother are numbered among our friends. Formerly their mouths uttered insults and curses against us, but now they never speak of us without expressing gratitude and respect. The Word of God is in their house; their

children are in my school; and we hope to see the whole family brought to submission to the Lord Jesus Christ."

The Canadians who had been driven from their houses by the rebels were entitled to demand heavy damages, and were advised to take legal measures accordingly. The necessary depositions were placed in the hands of the magistrates. But the missionaries judged that it would be more consonant with the spirit of the gospel to adopt a merciful course. The offenders were invited to a conference, and were informed that if they would voluntarily repair the losses inflicted by them on their fellow-countrymen, the legal process would be withdrawn, while the missionaries would abstain from demanding redress for injuries to their own property, and would freely forgive the perpetrators. This forbearance softened the hearts of the men and produced the happiest effects; for when a second outbreak occurred, in the fall of 1838, the Grande Ligne district was saved from outrage, and the persons and properties of the Protestants were untouched. A kindly feeling sprang up among the people, which was deepened when the missionaries interposed in many instances on behalf of those who were but slightly compromised in the rebellion, and obtained their release or considerable remission of punishment. It is always wise and safe to obey the Lord: *He* said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. v. 44). When His words have been reverently regarded, the world has acknowledged the excellence of Christianity, and admired its effects.

"On Saturday the 3rd inst.," said Madame Feller, writing to Mrs. D. Buck of New York, under date Nov. 19th, 1838, "we observed a great stir in our neighbourhood, and in the evening we learned that the village of Napierville, four leagues distant, had been taken by the insurgents, and that all the loyal inhabitants were lodged in jail. Our brother, Henry Roussy, who was working there at his trade, was of the number. The next day, Sunday, the leaders

went from house to house, in order to force the men to join them. A large number were unwilling to do so, and yielded only to threats and fear. We were not disturbed till two o'clock in the afternoon, when fifteen men, armed and on horseback, with two of their leaders, came to us. One of the captains entered the house, and commanded Brother Relling (a German, who had accompanied Henry Roussy from Switzerland) to follow him, saying that they wanted men for the war. Lucille" (Madame Feller's servant, a Swiss) "pleaded his cause, reminding them that we are all foreigners: thank God, we succeeded in obtaining his exemption. They then inquired for Brother Roussy, who was upstairs, and told him that they had orders to take him as a prisoner, and in their eagerness to execute the orders, proceeded to saddle his horse. But God gave me strength to speak to them; Lucille seconded me; and it pleased the Lord to give effect to our words. Some of the men said to the others, 'Let Mr. Roussy alone; do no harm to these good people.' The most violent of them insisted on seizing him, but One mightier than they moved their hearts, and they consented to leave Brother Roussy, on condition that he and Brother Relling should consider themselves prisoners in the house. O how clearly did we see the hand of God! The men who had come to us as enemies left us as friends, assuring us that we should be protected, and guaranteeing safety from all outrage and plunder. They kept their word, for during the eight days in which they thought themselves masters of the country they conducted themselves towards us most irreproachably. They seized horses, everywhere, but they did not touch Brother Roussy's. Those of our brethren and Canadian friends who would not join them were thrown into jail, or concealed themselves in the woods, where they suffered much from the cold. The horses and carriages of four of them were taken, and it is doubtful whether they will be recovered. When Henry was released from prison, he had nothing left but the clothes he

wore; all his goods were plundered. I need say nothing of the skirmishes which took place; the journals will give you full information. The poor Canadians, who are utterly ignorant of military affairs, and would not have exposed themselves to danger if they had not been deceived by the mad leaders of the rebellion, have been overpowered and defeated. All who could get away sought safety in flight. A great number have gone to the United States. The number of dead and wounded is not yet known. Eight days after the seizure of Napierville the government troops entered the place, released all the prisoners, and put in their places those of the rebels who had not fled.

"It is expected that this new revolt will be very severely punished. Since the arrival of the soldiers at Napierville a great number of houses have been pillaged and burned. The same course has been pursued at St. Philip, L'Acadie, Christieville, etc. Terror universally prevails.

"For my own part, I have suffered extremely; for though we ourselves have been mercifully preserved, I could not but be pained at the sight of so much distress and anguish."

Nevertheless, "the word of God grew and multiplied" (Acts xii. 24). So wrote the sacred historian. James had been beheaded, and Peter's life threatened. But nothing could stop the progress of the gospel. Such has been the course of Church history. "The counsel of the Lord standeth for ever; the thoughts of His heart to all generations" (Ps. xxxiii. 11).

CHAPTER XII.

THE MISSION HOUSE.

PRESSURE OF THE WORK.—MADAME FELLER'S SICKNESS AT NEW YORK.—STEADFASTNESS OF THE CONVERTS.—IMPERFECTION OF CANADIAN AGRICULTURE.—MADAME FELLER'S VISIT TO PHILADELPHIA AND OTHER CITIES, ACCOMPANIED BY REV. E. KIRK.—DEDICATION OF THE MISSION HOUSE.—LETTERS TO SWITZERLAND ON THAT OCCASION.—CONVERSION OF M. NORMANDEAU.—HIS ENGAGEMENT IN THE MISSION.

DURING the year 1838 the work went on encouragingly. The number of inquirers continued to increase. Openings for schools presented themselves in many places. But more missionary help was urgently required. "God's ways will seem very dark to me," said Madame Feller, "if He does not send us more labourers. Here are children ready for school, and houses open for the Word of God. My God! My God! dost Thou not see it?"

The pressure of the work was great, both on body and mind. Exhausting labour was necessarily imposed on the missionaries, and they were sometimes ready to sink under it. In addition to this, Madame Feller suffered much from sickness. When she visited New York in the summer, in the service of the mission, she was confined to her room several weeks by lameness in one of her feet, and had to undergo a slight surgical operation. Neuralgic pains also tormented her in the winter. It was not surprising, therefore, that the anxieties and perplexing cares of her position were well-nigh overpowering. Her friends advised that the mission should be placed under the patronage and control (to a certain extent) of some missionary Institution. Some recommended the Foreign Evangelical Society of New York; others, the Canada Baptist Missionary Society of Montreal. From both those societies considerable pecuniary aid had been already derived. But Madame Feller, though borne down by difficulties, could not see it to be

her duty to form any connection, however advantageous in other respects, which might hamper their efforts or interfere in the slightest degree with their freedom. "How slow I am," she said, "in finding out what is to be done! I cannot hold on without aid. If no one comes to my help, my God, have pity on me! Increase my faith, my strength, my love, my zeal!"

This was but a momentary depression, and soon vanished, for prospects were bright all through the district of the Grande Ligne. The little leaven was leavening the lump. Referring to the preparations which were going on for the erection of a mission house, Madame Feller observed—"I see clearly that when our position becomes more settled a large number will renounce Popery and join us. The purchase of land and the building of a house are regarded by them as a guarantee.* You remember that when we commenced operations here our enemies said that we were strangers, who would remain but a short time, and then leave the country, in which case those who had joined us would find themselves in great difficulty, and being forsaken by us, would be compelled to return to the Roman Church. But now, being permanent residents in the place, and the ears of many beginning to be opened to the truth, we may predict that the Grande Ligne will soon become Protestant. God grant that it may become *Christian!*"

The diligence and firmness of the converts and the evidences of their piety were peculiarly gratifying. They had to endure the persistent hostility of the priests, who went from house to house to denounce the schools, and take away the New Testaments from those who had received them. "You have lived very well till now," they

* And yet the work was undertaken in faith. Madame Feller had confidence in God and in His people. "The resources of the mission at the time were hardly sufficient to pay a week's hire of a dozen workmen. 'Had our workmen known our circumstances,' Madame Feller has often remarked, 'they would have counted us actually crazy.' But *genuine* faith is almost infallible in its previsions."—Rev. J. N. Williams.

said, "without education, and you will continue to do so; it is altogether useless." Happily, their religious convictions were in most instances too powerful to be shaken by such means. The missionaries were cheered by the increase of knowledge and the growth in grace which appeared all around them.

In their own souls, too, they experienced the power and preciousness of the truth. They fed upon it, and were thus strengthened for their arduous labours. But they were as humble as they were fervent and active. "I am a useless servant," said Madame Feller. "O how happy I am that my Master will not enter into judgment with me! The grace of Jesus has pardoned all—crowned all. Never did the grace of my Saviour appear to me so precious, so necessary, as now. What a plenteous resource! What a treasure for a poor soul who is continually incurring a fresh bankruptcy, deeper than all that have preceded! My heart is full. I could say much to you respecting the grace of God in Christ. It is my refuge—my hope—my life—my all!"

In one of Madame Feller's letters, written in 1838, she refers to the very imperfect methods of agriculture practised by the French Canadians, and animadverts, in just and forcible terms, on their sloth and slovenliness. The letter is quoted, as an illustration of her mental activity and good judgment, and her readiness to avail herself of every opportunity to elevate the Canadian character, and direct the energies of the people into fit channels.

"The Canadians are devoted to unchanged routine. They have no idea of doing anything differently from their grandfathers. They cultivate and crop only one-half of their farms every year, leaving the other half to their cattle; and the consequence is, that though a man may possess a hundred arpents* of land, he is very probably without bread for one-half of the year. We have persuaded our people this year to refrain from that practice, and to

* An arpent is about ¾ of an English acre.

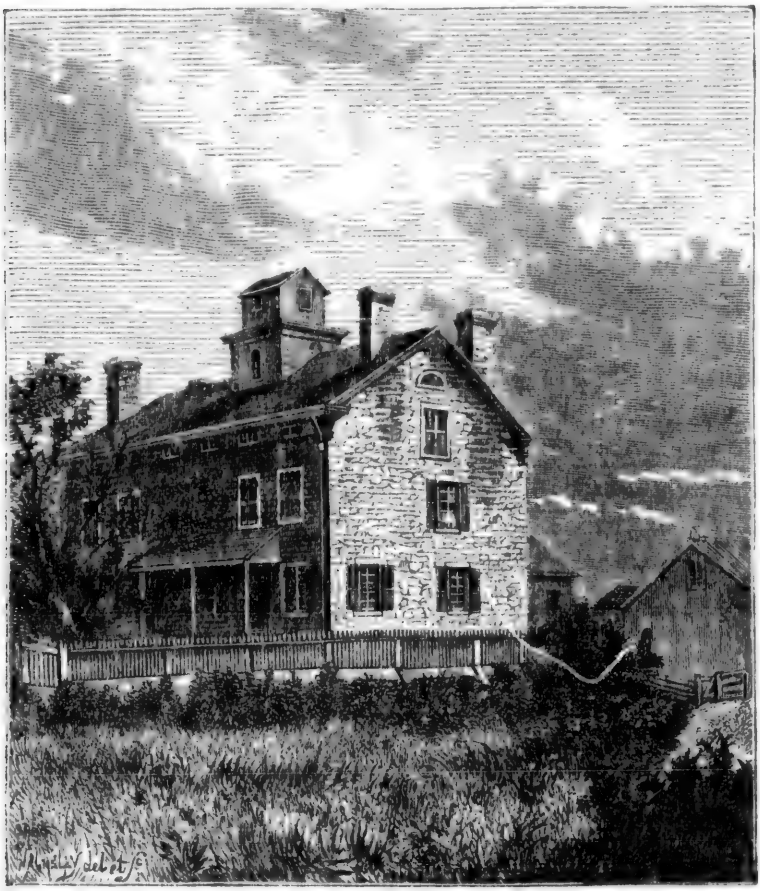
plough and sow all their land, the meadows only excepted, which produce abundant crops of hay. This is an innovation, and is regarded as a remarkable event. I am sure that papa would laugh heartily if he were to see me walking after the plough, and directing the men to plough deeper, while they argue the matter with me, and endeavour to persuade me that if they do so the land will be ruined. I advise them, too, to manure their fields, which they have not been accustomed to do, and thus to show the Canadians how much more profitably agriculture may be practised than it has been yet in this country."*

In the early summer of 1840 Madame Feller visited Philadelphia and other places in the United States, to collect funds for the mission. She was kindly accompanied by the Rev. Mr. Kirk, through whom assistance had been obtained from the Foreign Evangelical Society of New York, and who continued for many years to render essential service to the missionaries. Ladies' meetings were held, at which Madame Feller gave the history of the mission and pleaded on its behalf. She was a very successful pleader. In Philadelphia alone nearly a thousand dollars were collected. The kindness with which she was received, and the generous response to her appeals, deeply affected her. In the letters written during the tour she

* It was no uncommon thing at that time to see an immense dung-heap at the stable door, the farmer not knowing what to do with it, unless the farm adjoined the river, in which case it was thrown into the water, and floated away. Sometimes the heap at length blocked up the entrance to the stables, and the building itself was removed out of the way.

Riding along the river Richelieu some years ago, the writer noticed two farms of about the same size, on the same kind of soil, and adjoining one another. One exhibited the usual impoverishment of a Canadian farm. Everything looked half-starved. On the other, luxuriant crops were growing. An Irishman had bought that farm three years before, and having cultivated it in a proper manner, was now reaping the reward of his industry. The Canadian looked on, wondered, but did not imitate. Their spiritual instructors discouraged improvement. They might become too wise!

expressed in the liveliest manner her grateful astonishment. "Dear friends," she said, "bless the Lord for His goodness in raising up such a friend as Mr. Kirk! I have met with the greatest tenderness and warmth of affection everywhere.



MISSION INSTITUTE BUILDINGS.

It is evident that the Lord Himself directed me to undertake this journey. How gracious He is!"

August 9th, 1840, was a joyful day at Grande Ligne. The Mission House was then opened by appropriate religious

exercises. A large number of friends attended, some from Montreal, some from Boston, some from New York. The proceedings of the day were of a very interesting character. A correspondent of the *New York Observer* gave the following account:—

"Although the day was overcast, and heavy rain fell towards noon, the people began to come in at an early hour from the surrounding country. At nine o'clock the chapel bell was rung. Its notes, loud and clear, the first Sabbath-calling tones ever heard in this region, resounded over the extended plains. They were notes of thankfulness for mercies past—of triumph for the bloodless victories of the gospel—of invitation to listen to the words of life. How strongly were we reminded of that early dawn when on the plains of Judea was heard heavenly music proclaiming peace on earth and good will to man! An audience of two hundred and fifty, one fourth of whom were French Canadians, collected for the morning service. The exercises were all in the French language. Mr. Roussy opened with prayer. A hymn was sung, and the Rev. Mr. Kirk read portions of the eighth chapter of the First Book of Kings, which describes the dedication of Solomon's temple. The dedicatory discourse was preached by Mr. Kirk, from Matt. iv. 15, 16. In the course of the sermon he reviewed briefly the history of the mission, and stated that the objects it had in view were four;—1. To teach the Bible—not Protestantism, not Presbyterianism, not Baptism, but simply the Bible;—to teach every child to read the Bible, and to place it by the grace of God in a few years in the hands of every family in the country. 2. To preach the Gospel, teaching the necessity of faith. Possessing faith is salvation—and faith comes by the preaching of the Word. 3. To *work* for the conversion of souls, personally and individually. 4. To raise up a branch of the church of Christ.

"At one o'clock the services were renewed in English, by the Rev. J. W. Chickering, of Portland, assisted by

the Rev. Messrs. Strong and Davies, of Montreal. The sermon was from Revelations xxii. 17.

"To prevent the dispersion of those of the audience who lived at a distance, Madame Feller had caused a cold repast to be prepared, which was partaken of in their seats in the chapel by upwards of one hundred persons. At four o'clock Mr. Kirk preached a second time in French, from Matt. v. 6. The congregation was somewhat diminished, but the chapel was still well filled. The neighbouring families and children who were not present manifested great curiosity in watching from their doors the novel proceedings of the day, although they were deterred from assisting, by their own prejudices and fear of priestly censure. Great interest was manifested by others. One family came twenty miles."

"The Mission House," says the same correspondent, "is a plain, but very neat substantial stone building, of two stories and an attic. Its massive and durable appearance, its tall chimneys, and unpainted tin-covered cupola glittering in the sun, contrasted strongly with the low, whitewashed homesteads of the Canadians. One half of the lower story is set off as a chapel, and in part of the room desks are arranged for the use of the day-school. A dining-room and its requisite domestic appendages occupy the remainder of the same story. On the second floor, and in the attic, are a number of furnished apartments for the use of the family, and for pupils to be taken into the house for education."

The cost of the building (the purchase of land included) amounted to more than ten thousand dollars. A large portion of the timber employed in the construction was obtained on the farm. The services of an architect were dispensed with, Mr. Roussy personally superintending the workmen, and sometimes repairing to Madame Feller for advice.

In giving an account of the dedication of the Mission House to her friends in Switzerland Madame Feller

observed that the attendance of the Canadians on the Lord's day was not large, as they were evidently ashamed to appear among the well-dressed visitors; but that on Monday evening, when most of the visitors had departed, more than a hundred listened to Mr. Kirk's preaching with great attention and lively interest. Some of them remained after the service, for conversation with the preacher.

"This Monday," said Madame Feller, writing to her friends in Switzerland, "was the anniversary of a day which was thankfully remembered. On that day five years and eight days, before I left for Canada, I was present at a meeting on which the blessing of the Lord rested. While I was enjoying the company and Christian fellowship of the beloved brethren and sisters whom I was about to leave, I said to the Lord in my heart, 'Wilt Thou grant me, before I die, that I may see an assembly of Canadians, loving Thy word?' and lo! five years afterwards I saw thirty Canadians whom His grace had made faithful, and a goodly number of others, withdrawn from error and willingly receiving the instructions of the Bible; and I saw still greater numbers who, though as yet undecided, flocked into our nice chapel and listened to the truth. I cannot express the feelings of my heart while I saw this, and thought on the blessings which my God has bestowed on us. Often have I wished that our dear friends in Switzerland, who have so kindly helped us by their prayers and their gifts, could see the great things which the Lord has done for us, and join us in adoration and praise. What a contrast with the past! It is only four years ago that I entered, a solitary stranger, into my little garret, where I found that the Lord could make everything good in its season, for that poor lodging was as great a blessing to me as our house of prayer is to-day.

"I think our friends will be pleased to learn how I managed to provide in this wilderness for so many people. Our cow had given us a calf, which was fattened for the

occasion. It was 'tender and good,' like that which our father Abraham prepared for his heavenly guests. Our dear sister A——" [a member of the French Canadian Mission] "had the goodness to come for the express purpose of relieving me by taking charge of the kitchen and the general arrangements. On Sunday we provided a cold collation, which was distributed among more than a hundred persons, as they sat on the benches in the chapel, without distinction or difference; for the poor sat by the side of the rich, the ignorant with the learned, and all felt themselves at home.

"Thanks be to God, my health is much improved since we entered the new dwelling, although my cares are multiplied. I experience the truth of the declaration that God 'setteth the solitary in families' (Psalm lxviii. 6.), for there are now fifteen of us in the house, and visitors are constantly arriving."

An important accession to the mission band was obtained shortly afterwards, in the person of the Rev. Leon Normandeau, a priest of the Roman Catholic Church. The narrative of his conversion, contained in a letter from Mr. Roussy to Dr. Buck of New York, is remarkably interesting. It is in substance as follows:—

M. Normandeau had served in the priesthood in the diocese of Quebec about five years. He had also been employed as tutor in the Seminary of the City of Quebec. The arbitrary exercise of authority in the removal of priests and others from place to place had been for some time viewed by him with discontent, when the bishop intimated his intention to transfer M. Normandeau, in opposition to his own wishes, to another parish. So much estrangement of feeling was occasioned by this conduct of the bishop that a separation took place, and M. Normandeau found himself cast upon the world without the means of support.

He left Canada, and spent some time in the United States, where he heard some Protestant preachers, and took pains to ascertain the general influence of Protestantism on

society. His Roman Catholic prejudices were much weakened, and on his return to Canada he was powerfully struck by the manifest inferiority of his countrymen to the people of the United States. He resolved to give up the priesthood and adopt another mode of life. With this object in view he returned to the United States, hoping to find employment as tutor in Latin and French. But he could not endure the loneliness of his position, and so he came back again to Canada. He resided for a time with the curé of L'Acadie. Unsatisfied and anxious, he sought relief in the perusal of the curé's books. At length he took up a copy of the New Testament, probably a Latin copy. As he read it his heart was touched, and for the first time in his life he sought God in earnest prayer, without the use of a form. His doubts and fears increased; he saw the difference between Romanism and the Bible; and he was on the point of going back to the United States, that he might examine all the religious systems and choose that which should appear to be the best, when he heard of the Grande Ligne Mission.

One morning he left L'Acadie, and walked in the direction of Grande Ligne, but retraced his steps, fearing the consequence of committing himself by visiting a Protestant institution. But his mental distress continued and increased, and the next week he ventured to the Mission House and introduced himself to Madame Feller. M. Roussy, who was absent on missionary work, was immediately sent for, and the week was spent in earnest inquiry and prayer. At first M. Normandeau was much distressed, as well by the oppressiveness of the burden of doubt as by the difficulties of his position, and the fear of the persecution which he would be likely to endure if he left the Romish Church. But light gradually shone upon him, and on the Saturday of that week he was enabled to give himself to the Lord and to risk all danger. The next day—the Lord's day—he attended worship in the Mission House, and in the evening was introduced to the Church

as "a priest who had become a friend of the people and a disciple of the Lord Jesus." The joy and thanksgiving which this announcement occasioned may be imagined. The Canadian believers wondered, admired, and adored the grace of God. So it was at Jerusalem, when "a great company of the priests were obedient to the faith" (Acts vi. 7).

The missionaries saw with thankful pleasure the steady growth of their new colleague in evangelical knowledge and in grace, and recognized his abundant qualifications for the work in which they were engaged.

"We have been long," said Mr. Roussy, "asking the Lord to send labourers into His harvest. Our eyes were fixed on our own Switzerland, whence we looked for help; and lo! the Lord has answered us in a manner we had not thought of or asked. He has given one of the leaders of this people, young, intelligent, well-informed, full of energy. Oh how wonderful are the ways of God!"

The Romish camp was in consternation. If a few of the ignorant Canadians had been seduced from the old faith, however it might be deplored it was not perhaps to be wondered at; but here was a most melancholy defection, —a priest had apostatized! What was to be done? The first effort was dictated by gentleness. The curé of L'Acadie wrote to M. Normandeau, entreating him not to expose himself to the anathemas which in former ages had been launched against Arius, Luther, Calvin, and other heretics, but to return to the Church, as the prodigal son returned to his father. M. Normandeau replied, telling the priest how thankful he was that God had enlightened him, enumerating the errors of the Roman Church, and inviting his former companion to join him in the search for truth. When the curé saw the failure of his endeavour, he invoked the aid of revilings and excommunications; but the new convert held on his way, and soon became an active and efficient helper, both in the school and in the Church. His experience as a tutor in the Seminary

at Quebec had prepared him for educational work at Grande Ligne.

Some additional particulars are given in a letter sent by Madame Feller to the *New York Observer*, dated January 11th, 1841:—

"I must now speak to you of our dear M. Normandeau (the converted priest), and I do it the more readily as I have nothing but what is very favourable to communicate. First of all, I can reply in the affirmative respecting his faith, which he makes known by his works: his heart has taken firm hold of the doctrine of salvation by grace, and it is delightful to hear him announce it to others, and testify that Jesus is a perfect Saviour, who has accomplished all. If you were to hear him you would be as much astonished as rejoiced at the knowledge of the Holy Scriptures he has acquired in so short a time. The way in which the Lord leads him is admirable. In answer to all your questions I can say, that the more we live with M. Normandeau the more we discover of learning, natural talent, and amiable qualities that render him very valuable and useful to us. In childhood he entered the Seminary at Quebec, where he remained till he was ordained a priest. He has told us that his course of studies there was indifferent, but being fond of study, and capable, he worked a great deal alone, and though he did not himself say it, we are able to infer that he was distinguished by his talents from the fact that for the last five years of his stay in the Seminary he was employed in teaching Latin, geography, literature, mathematics, etc. Since he has had a decided taste for teaching, and now that he recognizes the Giver of 'every good and perfect gift,' he is convinced that this is the talent entrusted to him, to be improved. This he has now been doing for more than two months past, by giving instruction to our most advanced scholars, who form a separate class. I do not believe it to be possible to be better qualified for teaching than M. Normandeau. He is clear, precise, gentle and affable in a high degree. He is

fond of children, and they in turn are delighted with him, take pleasure in his instructions, and make rapid progress.

"It is necessary to know the *ensemble* of our work, all that pertains to it, with its various incidental circumstances, in order fully to appreciate the grace which the Lord has bestowed in giving M. Normandeau. Our oldest pupils had reached a point beyond which they could progress no farther; more advanced instruction had become necessary, and it gave me pain to see the impossibility of attending myself to their lessons, with the multitude of other duties that fill up my days. I was often obliged either to break off from a recitation already begun, or to keep persons waiting who had come from several leagues distant; and this conflict was of every day's occurrence. Mr. Roussy, less occupied with details, could more easily appropriate a few hours to the scholars, but absence from home, journeys, and preaching, made it impossible to observe regularity, and the prospect before us presented only confusion and disorder, while we never felt so much the need of system and order in our school. Often we spread before the Lord our solicitude, entreating Him to send prompt relief, and in our little faith we thought He could only answer us by sending out some one from Switzerland; and behold our God, so full of goodness, in order to encourage our faith, has given us what we dared not even ask for, a priest, converted under our own roof, as a brother, friend, and fellow-labourer. You understand, dear friend, how precious such a gift is, but you will esteem it more when you become acquainted with M. Normandeau's amiable and winning character. His simplicity of manners and humility render our daily intercourse easy and agreeable.

"We had already had many indications of the Lord's approbation of our establishment for training and preparing young persons for His service, but the conversion of M. Normandeau, who has been led so visibly to fix himself with us, is a new pledge of it, which strengthens our confidence, and fills our hearts with gratitude, praise, and love. While

we rejoice in having M. Normandeau as a teacher, we hope that he will also be a preacher, though he, in his modest estimation of himself, says he is incompetent to be one. Composition and preaching form no part of the preparatory studies of a priest in this country; they are therefore under no obligations to preach in their parishes, and when they wish to do it there are regular books of sermons which they have only the trouble of committing to memory.

"Though M. Normandeau believes God has not bestowed on him the gift of preaching, he is very desirous of studying whatever may be useful to him in this respect, and will be very happy if we receive the books of theology Mr. Roussy has requested. I believe if there was within his reach a Christian seminary where he could study theology in his native tongue he would not hesitate to resort to it; but he is unable to speak English and only reads it imperfectly, and therefore he does not think it his duty to acquire first the English language in order to be able to attend theological lectures, which would employ a good deal of time. As to ourselves, who have no doubt of his talents for preaching, and believe that he only needs some study and practice, we should like very much to have him study in one of your good seminaries; but for the present we do not discern this to be the will of God, because, such as he is, M. Normandeau is too useful to the mission, not only in teaching our pupils, but in what directly concerns the work of the gospel. He has agreed with Brother Roussy, as soon as the theological books arrive, to study with him; and in the meantime he will practise reading English, so as not to be retarded. No books were ever more longed for than these are, and these friends charge me to express to you their ardent wish to obtain them.

"The second Sabbath in December M. Normandeau was received into the church, and the occasion was one of peculiar interest, it being the first time he participated in Christian communion. In the evening he preached to a more numerous congregation than usual, previous notice having

been given that he was to preach. We held a succession of meetings through the week; Mr. Roussy and M. Normandeau preached alternately the whole week; some evenings the chapel was filled, and the most serious attention characterised the meetings. M. Normandeau was listened to with general satisfaction. The Canadians, even those most opposed to the gospel, were proud of him, and said he was '*a fine preacher*.'"

CHAPTER XIII.

ST. PIE.

CONVERSION OF DR. COTE—CONVERSION OF MRS. COTE—DR. COTE'S LABOURS AT CHAZY—COMMENCEMENT OF MISSIONARY WORK AT ST. PIE—OPPOSITION OF THE PRIESTS—CHRISTIAN BEARING OF THE CONVERTS—POWER OF THE GOSPEL AT MILTON—DR. COTE'S REMOVAL TO ST. PIE—HIS VISIT TO GEORGIA.

WHILE the missionaries were seemingly struggling in vain with overwhelming labours, and looking in every direction for help, God was providing for them in a very remarkable way. The addition of M. Normandeau to the missionary staff was recorded in the last chapter. We have now to mention another instance of merciful interposition. By the conversion of Dr. Cote they were furnished with a colleague whose qualifications for evangelical work were unquestionable, and through whose efforts a large amount of good was effected.

C. H. O. Cote, who was born at Quebec in the year 1809, was educated for the medical profession. He distinguished himself in the House of Assembly, and soon became a leader among the "Patriots," as the opponents of the British Government called themselves. He was actively engaged in the rebellion of 1837-8, from which, however, he derived no advantage. His life was preserved in battle, but a price was set on his head, and involuntary exile was the con-

sequence. He took up his abode at Swanton, in the State of New York.

He had been nominally a member of the Roman Catholic Church, though secretly an infidel. Passing through many religious doubts, and enduring much distress of mind concerning his past life, he was led, in the providence of God, to hear Mr. Williamson preach from the words: "Believe on the Lord Jesus Christ and thou shalt be saved." This discourse was as a ray of light, which gave him a glimpse of the only means of deliverance and salvation. After much exercise of mind, and many struggles, by the counsel and aid of his friend Mr. Roussy he was enabled to trust entirely in his Saviour and to rejoice in His salvation, showing the sincerity of his conversion by his eagerness to preach the peace he had himself found.

Shortly after his conversion, Mr. Cote collected in the church at Swanton his former companions in infidelity. In their presence he solemnly abjured deism, and freely rendered testimony to Christ and Him crucified as his Saviour and his God; he asked their forgiveness for his bad example, entreated them to forget the impious conversations he had had with them against Christianity, and exhorted them to turn to Him who alone can save.

Dr. Cote fixed his residence at Chazy, where he opened his house for worship, and endeavoured to guide the French Canadians who resided in that district into the paths of truth and holiness. His heart was cheered by the conversion of Mrs. Cote, and they laboured together in the gospel. When a general amnesty was proclaimed he returned to Canada, and was at once associated with the missionaries.

The narrative of Mrs. Cote's conversion will be perused by the Christian reader with great pleasure and thankfulness. Mr. Roussy is again the informant.

"Mrs. Cote was brought up in the Papacy, which she followed with zeal. When her husband talked to her of the errors of their religion, and by his arguments had begun

to excite some doubts, she accused herself of those incipient doubts as of a mortal sin, and repeated several '*acts of faith*,' to prevent herself from doubting: for she had been thoroughly taught that a Roman Catholic is not permitted to examine for himself, nor to believe otherwise than his confessor. She was greatly afflicted when Mr. Cote abjured the Papacy, and persuaded as she was that he was deceived she performed religious services for both, in the hope that the excess of her righteousness might be imputed to her husband.

"Although for herself she held the church at Swanton in contempt, she was satisfied that her husband should attend its meetings for prayer, so much did she desire to see him delivered from his anguish and profess some religion. She even urged him to do it, preferring greatly his being a Protestant to his being an infidel. She was absent when Mr. Cote was converted. He announced to her his change by a letter, entreating her to seek the same grace for herself, and to read a Bible which he sent her. She laughed at his exhortations, saying,—'The poor doctor is becoming crazy; he will follow his religion, and I mine.' Yet her love to him induced her to commence reading the Bible, although it was then to her perfectly uninteresting. In these circumstances she came to visit some very intimate connexions at Grande Ligne. They were exceedingly enraged by the doctor's conversion, vented their spite against us and ridiculed our worship, and forged the grossest lies against us to prejudice Mrs. Cote. But she considered it unjust to form her judgment on *ex parte* evidence. Without the knowledge of her relations, she came one evening to our meeting; it was the first evangelical worship she had ever witnessed; everything was blessed to her—the prayers, the hymns, the reading of the Bible and the meditations on it, penetrated her heart. She went away, still saying, 'I'll never change my religion,' although she could not help reflecting on these new things. Her friends, enraged that she had been

at our meeting, and that she approved of everything she had heard, drove her from their house the next morning. This base conduct deeply afflicted her, and disposed her to examine these things more attentively.

"In taking her back to her husband, and for two days that I passed with her, I was continually answering her questions. She was greatly struck with the fact that I replied to everything from the Bible.

"But that which surprised her still more was her husband's change. She had left him agitated and unhappy, and she found him so different, enjoying the peace and the love of his God, that she no longer doubted that the religion which made him so happy was good; and she resolved to use every means to enlighten herself. In reading the Bible with this good intention, Mrs. Cote quickly recognised the falsehood of Papacy, and resolved to abandon it. She had been very sincere in the errors which she had believed and practised with so much zeal; she was equally so in her search after the truth that she has now received and embraced with all her heart.

"As soon as she understood that she must strive to enter in at the strait gate, she came to us, and with the simplicity of a child asked us to instruct her, for she had determined to turn to the Lord. He did not leave her to wait long, and in His faithfulness gave her what she asked. Her heart received Jesus, and with Him all the privileges of the children of God, which she enjoyed with profound gratitude.

"After having passed some time with us, Mrs. Cote returned, full of joy, to join the labours of her husband, who was growing more firm in the purpose of consecrating the rest of his life to the advancement of the kingdom of God among his people. He has always suffered in view of their degradation, but much more since he has himself experienced the benefits of the gospel; and his sole ambition now is, to make known to them 'the Lamb of God, which taketh away the sin of the world.' His labour,

his talents, his efforts, all tend to one single point—the rescue of his people from the yoke of Romanism; to lead them from that 'sin which is the reproach of any people,' to that 'righteousness which exalteth a nation.' This is the emancipation he now longs for, and for which he fights, not with carnal weapons, but with those of faith and love. Situated near the frontiers as he is now, he can reach a great number of the Canadians who are in his vicinity. He has established regular worship at Chazy, which is attended by about fifteen persons; and he proposes to open an evening school for adults. He also visits the surrounding places where the Canadians are numerous, and announces to them the good news of salvation. He is greatly encouraged in his labours, which begin already to bear fruit. As to us, who do not cease to cry to the Lord that He would send forth labourers into His harvest, we rejoice with great joy that among others He has chosen Mr. Cote, who by his character, his education, his piety, and also as a Canadian, gives us great hope. Oh! how good is the Lord! Last year He gave us a priest: this year He gives us a doctor, whose profession is so important an auxiliary of evangelization."

"The entrance of thy word giveth light," (Ps. cxix. 130). If that could be affirmed at a time when not more than one-half of the Bible had been written, how much more may it be affirmed now of the book in its completeness! Illustrations were continually brought to the notice of the missionaries. They distributed copies of the Scriptures among the people, and in numerous instances had the satisfaction of witnessing the happy results. One such case occurred at this time. A French Canadian named Cloutier, a resident of St. Pie, forty-five miles from Grande Ligne, received a New Testament from Mr. Roussy, whom he met with when he was on a visit in the neighbourhood. On his return home he read the book, and was convinced that Romanism was not of God. Doubts and difficulties beset him, the removal of which he resolved to attempt by

the help of the missionaries at Grande Ligne. He repaired to the Mission House, spent three weeks there in diligent inquiry, and then gave himself to the Lord and to His people. Thus the way was opened for the establishment of another mission station. Mademoiselle Porusset, an excellent teacher, who had been engaged in Mr. Cellier's school, which was now sinking under priestly opposition, removed to St. Pie, and commenced operations there. Mr. Roussy visited the place, to converse with inquirers and preach the gospel. His efforts were successful: several persons declared their intention to leave the Church of Rome, and gave satisfactory evidence of conversion, and it became clear that the foundation of a new and important mission was laid.

"Very soon after a second visit that Mr. Roussy paid them" (Madame Feller writes to the *New York Observer*) "two of the men and two of the women who had abandoned error came to Grande Ligne. During their visit at the Mission House the Lord poured out abundantly a spirit of love and prayer. All besieged the throne of grace in behalf of their new friends, who also prayed themselves for their own conversion. All four were born again by faith in Jesus, and rejoiced with holy joy in the possession of the glorious liberty of the children of God. Since then Messrs. Roussy, Normandeau, and Cellier have visited St. Pie; alternately I have also been there myself, and the new field of labour gives us much joy and hope. There are now seven persons converted, who are so many preachers. It is very interesting to hear them speak of that truth which has made them free, and solicit others to seek after and embrace the same deliverance. Besides these, there are also twenty others who are much engaged in searching the Holy Scriptures, several of whom by their character and social position can exert a very great influence. Everything is in agitation in the parish of St. Pie and its environs; the priests are much excited, and employ every means in their power to extinguish the light of the gospel, which

begins to disclose the thickness of their darkness. The grossest falsehoods are published, in order to arouse opposition and alarm the people. But the work of God will not be arrested by these clamours: it advances in spite of its adversaries."

The ignorance and submissiveness of the natives furnished fit material for priestly operation. The Canadians were strictly forbidden to send their children to the mission schools. Bibles and tracts were systematically seized and burned. Whenever any persons showed a disposition to listen to the gospel, efforts were diligently employed to hinder them, and violence was used with unscrupulous ferocity. Husbands maltreated their wives, and parents turned their children out of doors. At St. Pie the opposition, mainly excited by the priests, assumed an alarming aspect. Riotous mobs assembled night after night, with the avowed intention of breaking up the meetings which were held in the houses of the converts, and in the hope that the latter would be so terrified as to quit the place. Windows were broken—the missionaries were stoned—and one house was burned. Such proceedings could not be overlooked, and it was felt necessary to invoke the protection of the authorities. Some thirty of the rioters were arrested and dealt with according to law. This had a salutary effect.

These occurrences called forth such manifestations of Christian feeling as greatly encouraged the missionaries. The persecuted "took joyfully" the sufferings inflicted on them, and held fast the faith with firmness. One youth, whose father was bitterly opposed to the truth, and had threatened to use violence in order to prevent his son's perseverance in a religious course, was visited by Mr. Roussy, in a friend's house, to which he had repaired for shelter, when the following conversation took place:—

"Your father," Mr. Roussy said, "will disown you."

"God is my father," he replied.

"He will curse you."

"That does not disturb me. God has blessed me."

"He will disinherit you."

"As he pleases: my treasure is in heaven."

"You will always be poor."

"I have need of nothing but food and clothing."

"You will be banished for five years, to live among strangers."

"I am everywhere in my Father's house."

"When you shall have become of full age, and return to spread the gospel among your countrymen, you will be despised, hated, covered with shame and ignominy."

"My Saviour has suffered everything for me."

"Whatever we could say," Mr. Roussy remarked, "he remained unmoved." There were many instances of a similar kind.

While he resided at Chazy, Dr. Cote frequently visited places in Canada where missionary labour was acceptable. One of those visits was truly remarkable. It was in the autumn of 1842. A colporteur had spent nearly a year, under the direction of the missionaries, in the township of Milton, and was much encouraged by the indications of success. He requested Dr. Cote to visit the spot. "They were two days," says Mr. Roussy, "in reaching the school-house—a distance which, in the winter, can be walked in three hours. The autumn rains had rendered the path through these woods so difficult, that nothing but the zeal of our brethren could have surmounted the obstacles in their way. Though exhausted with fatigue on their arrival, they made no delay in applying themselves with vigour to their work. After kindling a fire, they cut down a tree to serve at once for a table and seats for their audience; put up a temporary bed in one corner of their school-room; and commenced their religious services. For the first few days there were no visible effects, though they held two meetings daily. All the people, men, women, and even small children, readily assembled; no one remained at home. The intervals between the meetings were employed

in reconciling quarrels; for these families, who had lived in continual strife and hatred towards each other, perceived the necessity of first harmonizing their differences, in order to obtain the blessing of heaven. Our dear Brother Cote, who performed the office of peacemaker, had the pleasure of seeing them acknowledge their faults one to another, and interchange the language of forgiveness. On Sunday, each one came to the meeting with feelings of penitence and in expectation of the Divine blessing. The exposition of the Scriptures was listened to with marked solemnity; and when those who wished were invited to speak, a female, naturally timid and retiring, rose and spoke of the wants of her soul, of the love of God, and of the duty of repentance, with such animation, freedom, and energy, that each one grew pale and trembled. After addressing them in most impressive language, she fell on her knees, and, weeping, poured out her heart in fervent prayer for herself and all present. The whole assembly melted into tears, and, believing that she spoke and prayed under the teachings of God's Spirit, bowed their knees and successively offered their earnest supplications to God for pardon.

"This happy Sabbath was the commencement of a happy week, devoted to the reading of the Word of God, to prayer, and to praise. No one could apply himself to any work, for the Spirit of the Lord had visited these cabins. Every day some soul was relieved of the burden of sin by trusting in Christ. *Twenty-five* persons, as we hope, obtained pardon and peace, at this time, making, with the first converts, the number of *twenty-nine* worshippers and followers of Christ in this forest."

The place was afterwards named *Berea*. A Christian church was constituted there, which was frequently favoured with signal manifestations of the Divine presence and blessing.

During Dr. Cote's residence at Chazy he preached regularly to the French Canadian inhabitants of the place, and a protracted meeting was held there in the winter of

1842, which was productive of encouraging results. The conversions were numerous. It was believed that about thirty persons received the truth and gave their hearts to God.

In October, 1843, Dr. Cote removed to St. Pie, where a commodious mission house was built, affording accommodation for the missionary's family, for a school, and for religious meetings. A school-house was also erected at Berea. These buildings were dedicated to the service of God on Christmas Day, 1842, on which occasion Madame Feller and all the Grande Ligne family were present, and an abundant blessing was enjoyed.

Dr. Cote's health gave way shortly afterwards, and he was advised to remove for a time to a warmer climate. He spent some months at Savannah, Georgia, and returned in the spring of 1844, completely recovered. Resuming his labours at St. Pie, a Christian church was formed, and Dr. Cote was invited to undertake the pastoral office. His ordination took place Aug. 28th, 1844. Rev. Dr. Baird of New York, Rev. H. Wilks and J. E. Tanner of Montreal, and other ministers, engaged in the exercises of the day.

CHAPTER XIV.

SYMPATHY AND HELP.

LADIES' ASSOCIATIONS—LETTER FROM MADAME FELLER—FOREIGN EVANGELICAL SOCIETY—DR. BAIRD'S SPEECH AT THE ANNUAL MEETING—UNION WITH THE CANADA BAPTIST MISSIONARY SOCIETY—EFFECTS OF THAT MEASURE—VISIT OF MADAME FELLER AND DR. COTE TO THE UNITED STATES, IN 1845—MADAME FELLER'S LETTERS—ANOTHER VISIT, IN 1846, WITH DR. FYFE—CASES OF CONVERSION—DEATH OF J. B. AUGER—LETTERS BY MADAME FELLER DURING A JOURNEY IN 1847.

WHEN Madame Feller and Mr. Roussy landed at New York, they received very kind attentions, as

has been already mentioned, from Dr. Buck and his family, who continued to feel deep interest in the mission, and rendered substantial aid from year to year. The Rev. Mr. Kirk's powerful co-operation was also early secured and ungrudgingly maintained, although it made heavy demands on his time and strength. Had it not been for his help, Madame Feller's annual visits to the United States would have been far less successful. For several years he accompanied her from place to place, arranged the ladies' meetings, attended many of them, applied personally on behalf of the mission to wealthy Christian friends, and obtained a large portion of the funds which were contributed in the United States. There are constant references in Madame Feller's letters to his kindness, and to the generous enthusiasm which the cause of the mission inspired in all who became acquainted with it.

Ladies' Associations were formed at Boston, Providence, New York, Philadelphia, and many other places, and generally on occasion of a visit from Madame Feller, whose appeals for help were well nigh irresistible. Her imperfect acquaintance with English made it necessary for her to speak through the medium of an interpreter, and this increased the difficulty which she felt at such times, although no one else perceived it, for she seemed to be the very embodiment of calmness, ease, and self-possession.

A letter addressed by her to the Ladies' Association in New York, in January, 1844, is a pleasing specimen of her correspondence with those institutions:—

GRANDE LIGNE,
Jan. 4th, 1844.

To the New York Female Association to aid the Swiss Mission in Canada:—

"DEAR SISTERS,—I have just learnt that you are to have a meeting next week, for the purpose no doubt of conferring together on the subject of the work you are engaged in for the benefit of Canada; I therefore hasten to address you a

few lines to make you acquainted with our present situation. I would say in general terms that our different stations are in a prosperous condition, and the blessing of God evidently rests on our labours. I cannot at this time enter into details on the subject, but I am anxious to inform you of our difficulties and of our urgent need of your assistance. Our greatest embarrassment, and one which perplexes us at every step, is the want of money. During the past year we were obliged to run in debt for the most necessary articles of life; even the provisions consumed at our different stations are not yet paid for; and this, with other things equally urgent, has swelled our debt to the enormous sum of fourteen hundred dollars, which, like a heavy burden, weighs down my spirit, so that I feel no strength to sustain it. Some perhaps will ask: "Why do you get in debt? Curtail your expenses;"—but to do that, it would be necessary to close some of the schools, dismiss our colporteurs, or give up some of the stations . . . . such a step would be impossible! It cannot be in conformity with the will of God to put a stop to a work which He is blessing, for the want of that money of which so much is uselessly expended. I have not therefore submitted the question of curtailment to the Lord, but I have prayed much to Him to grant us deliverance from our debts and the means of prosecuting His work without contracting new ones. But while continuing my supplication to God for relief from our debt, I have thought perhaps I was in the predicament of Moses, when the Lord said to him: "Wherefore criest thou unto me? Speak to the children of Israel that they go forward."—(Exodus xiv. 15.) "It may be indeed I have neglected this means, and have not sufficiently spoken of our circumstances to the children of Israel, especially to those who are associated to aid us in the evangelization of this poor people. And calling you to my mind, dear sisters, who reside in that great city where there is so much money, I have thought that it would not be difficult for you to collect the fourteen hundred dollars which would afford us so great

relief. For instance, if your Association is composed of a hundred ladies, each would have only fourteen dollars to collect, and I am sure that there is not one that would refuse to take upon her the fourteenth part of this load which perplexes so much my poor head.

"Allow me to say to you a few words of my own experience in this matter, for I began very young collecting, and I have done a good deal for all sorts of objects. When an urgent call presented itself, for which money was to be collected, on going out to undertake it, I imposed upon myself the task of procuring four, six, or ten dollars, and determined not to return home without obtaining them. I sought the blessing of God and entreated Him to cause me to find favour with those to whom I applied, and I assure you I have never been disappointed, but always procured what I had proposed to myself. Sometimes I found it difficult to collect, but more frequently, while engaged in it, have I experienced that there is a rich blessing for the heart of one that labours to promote the glory of God. It is because I know that your labour will not be in vain in the Lord, and that it will descend in blessings upon you, that I am not afraid to propose to you to undertake this collection, requesting you to examine if it be not a work which God hath prepared that ye should walk in it.

"If I did not fear that my letter would arrive too late for your meeting, it would afford me pleasure to write you more at length, but I must defer it to another time. Do not forget us at the throne of grace, dear sisters, but entreat the Lord to give us more faith, more love, more zeal, and believe me your very affectionate sister and associate in Jesus,

"HENRIETTA FELLER."

The Foreign Evangelical Society contributed largely to the mission that year. At a meeting held in New York, in the fall, the Rev. Dr. Baird, Foreign Secretary of the society, furnished interesting details of the state of religion

at Grande Ligne and the other stations. The report of his speech, given in the *New York Evangelist*, presents a very encouraging view of the progress of the mission. It is as follows:—

"Dr. Baird said he would contrast the present state of that mission with its position in 1838, a little more than six years ago.

"In the month of September, 1838, Dr. Baird visited Canada; and a second time, about the commencement of last month. During his former visit, he went to Grande Ligne to see Madame Feller. He there found that self-denying and devoted woman living in the garret of M. Leveque's house, where she taught a school during the day, of some twenty-five children, and at night a class of adults. During her unoccupied hours she visited the poor and the sick. Her fellow-labourer, the Rev. Mr. Roussy, who had come over with her from Europe, three years before, was then engaged in visiting some of the neighbouring villages, and preaching the gospel to little groups in private houses, wherever there were persons disposed to hear. Both were then bitterly opposed in their respective labours. A few souls, however, had been hopefully converted, and a few families had been made fast friends of the truth. The insurrection of the winter 1837-8 had passed away, which had compelled Madame Feller and those who had adhered to her to seek refuge at Champlain, in the State of New York, during two or three months. There had been a little foothold gained by the truth at Grande Ligne; but scarcely anywhere else. This was the state of things in 1838, when Dr. Baird visited Canada for the first time.

"But how great the change, effected through the Divine blessing, in six short years! Dr. Baird visited Canada lately, to be present at the ordination of Dr. Cote, one of the missionaries. He found at Grande Ligne a large mission house—not too large, far from it—of stone, in which reside Madame Feller, Rev. M. Normandeau, (a converted priest) and his wife, Rev. Mr. Wolff, Rev. Mr.

Roussy, and two or three teachers, and twenty-two youths, (fifteen males and seven females) all preparing for some department in the Lord's service. Four of the young men had commenced to study Latin and mathematics, with the view of preparing for the ministry, one of whom has since gone to Geneva, in Switzerland, to prosecute his studies, under the instruction of Merle d'Aubigne and the other distinguished professors in the new Theological School in that city. Three more will, probably, soon follow, whilst three more, still quite young, are looking forward to the same holy vocation.

"In the mission house at Grande Ligne, are held two day schools, one for boys, the other for girls; both large and flourishing. Whilst on the Sabbath there is a goodly congregation of worshippers, including *seventy* individuals who are members of the church, having been brought out of darkness into the light of the glorious gospel.

"West of Grande Ligne, ten or fifteen miles, is the station of Napierville, where are a number of converts, and where the gospel is preached from time to time, by some one of the missionaries. In the neighbourhood of this village is Sherrington, where also the truth has gained a foothold and where is a school.

"South of Grande Ligne, at South River, and not far north of the State of New York, is the new station of Henrysville. And at Chazy, on Lake Champlain, is another station.

"But the truth has taken a still wider extension. At the distance of forty-five miles eastward from Grande Ligne, opposite the northern end of Vermont, is the station of St. Pie, where the Rev. Dr. Cote labours; where is a large school, a church of nearly sixty members, and a congregation of more than 100 hearers ordinarily. Fifteen miles further east is the station of Berea, and seven miles further, in the same direction, is the new station of Corinth.

"Dr. Baird stated, that besides these seven stations, where the gospel is regularly preached by the four ordained mis-

sionaries, there are isolated families, at various and widely-separated points, who have received the gospel by having visited these stations, or through the visits of colporteurs and the missionaries, and who earnestly desire to have the glorious salvation regularly preached to them.

"Dr. Baird closed his survey of the missions with the following summary: seven stations, 150 pupils in the schools, (not including the eighteen at this moment in the boarding school at Grande Ligne) 300 hearers of the Word, nearly 200 converts, four ordained ministers, two of whom labour much as professors in the Seminary at Grande Ligne, seven school teachers, and two colporteurs."

The "four ordained ministers" were, Rev. L. Roussy, Rev. L. Normandeau, Rev. Philip Wolff, recently arrived from Switzerland, and Rev. W. Gavin, who had been engaged some years as a missionary among the Sioux Indians (as related in Chapter VI). The two last-mentioned brethren did not continue long in connection with Grande Ligne.

Brethren of different denominations had frequently advised that the mission should be placed under the charge of some one of the religious societies supported by the contributions of the benevolent, and responsible to their constituents for the due application of the funds entrusted to them; but hitherto Madame Feller and her associates had declined to entertain those views, thinking that an independent course was preferable. They were induced, however, in 1345, to make some change in their arrangements. The expenditure was increasing with the success of the mission, and the collection of funds involved heavy demands on the time and labour of those whose energies ought to be devoted to their proper missionary work. Under these circumstances the Canada Baptist Missionary Society undertook the charge of the mission. It was natural to choose the patronage of that society, because, although Madame Feller and Mr. Roussy had not identified themselves with the Baptist denomination, they had acted on

the principles by which it is distinguished from other Christian bodies. All the converts were baptized after the manner of the Baptists, and infant baptism was unknown among them. The managers of the Foreign Evangelical Society would have preferred a union with that institution, but it was not practicable, partly on account of the Baptist principles held at Grande Ligne, and partly because the missionaries found that they could enjoy more freedom in their work and be subjected to less interference with details if they accepted the proposals of the brethren in Montreal, which city was the seat of the Canadian Society's operations.

The effect of this measure was at first somewhat painful. When Madame Feller, accompanied by Dr. Cote, visited the United States in the autumn of 1845, they could not but be distressed at the changes which they witnessed. Some even of their best and most zealous friends in former years abstained from helping them. Many of the members of the Ladies' Associations withdrew, whose places, it is true, were to a great extent supplied by Baptist ladies, but whose withdrawal occasioned much pain. It was a violent rupture of ties which had united kindred hearts, and which should have been strengthened, not sundered. For though the mission was now under the fostering care of a society which bore a denominational name, its policy was the same, and the missionaries themselves were unchanged. "They labour" (so it was stated in the *Religious Herald*, a Baptist paper), "as they have ever done, not to make *Baptists*, but to make *Christians*."

In this journey they visited Burlington, Montpelier, Boston, Providence, Hartford, New York, Brooklyn, Philadelphia, and other places. Madame Feller kept up a constant correspondence with Grande Ligne, and furnished full particulars of her movements, receiving in return simple details of the work of the mission.

Having adverted to the pleasure experienced in her visits to Burlington and Montpelier, and to the delight with which her "Swiss eyes" had gazed on the mountainous

regions of Vermont, she writes in the following strain at Boston (Oct 20th):—"I need not tell you that I have suffered, greatly suffered; you know the cause. For two days I was unable to write to you, nor could I have wished to do so; and even if I had had time, my heart was so sick that I should have written in the darkest style. By the grace of God my faith has not been weakened in our gloomiest days, but on the contrary has become brighter and stronger. Separated as we are from our former surroundings and connections, it has experienced a firmer hold on the promises of Him in whom we find no variableness, neither shadow of turning" (James i. 17). "I may say that in the midst of all our jarrings here I am more and more confirmed in the conviction that we have entered on the right path. And seeing such determined opposition in the Foreign Evangelical, Society and among Pædobaptists generally, on account of baptism, I feel sure that a connection with them would not have been long peaceable, unless we had surrendered the truth which we have drawn from the Bible; and I am persuaded that not one of our number would buy at that price a connection with his best and most affectionate friend. Our present course is difficult, especially to my poor woman's heart, but I have no doubt that our future will be infinitely better, as regards our actual position, than it would have been if we had continued in our former state. Independence, dear brother, is nothing more than a beautiful little dream, which, however pleasant it seemed at first, would have ended in a troublesome nightmare. I think, then, that it is all for the best, and, though I can only speak to-day in the language of faith, I am confident that we shall soon all see it together. The crisis will soon be over, and if we continue unmoved in the exercise of charity, while we are faithful Christians in every sense, we shall be quickly restored to a healthy condition. By the grace of God I have prayed much for charity, and I know that my prayer has been in a good measure answered: I can love and pray for the prosperity of those who are

opposed to us. As nothing can separate me from the love of Christ, I desire earnestly that nothing may separate me from the love of my brethren."

Again (Philadelphia, Nov. 4th) :—"Farewell to all. May the Lord teach you to profit by all His dispensations! I know not whether you have the same views of the crisis through which we are passing as I have. My faith expects much good from it. I am persuaded that God has permitted this trial to befall us in order to purify us, to deliver us from the manifold evils, the existence of which has made us such poor Christians. Oh that we may come out from the furnace like gold from the crucible! Dear and well-beloved friends, let us examine ourselves; let us ascertain what we ought to give up, and what it is our duty to cherish, and let us take heed to ourselves that the counsel of God may not be rendered of no effect in regard to us."

At Philadelphia there was a brighter prospect. "We returned from Philadelphia yesterday, loaded with benefits. Last Tuesday evening we had a good meeting—an extremely good meeting. The mission was never in such good repute in this dear city as it is now. The Ladies' Association is stronger than ever, because the love and energies of the Baptists are united to the love and energies of our old friends." At the close of the letter she says (Nov. 6th): "Thanks to God, I am in good health. I have had no attack of violent headache, nor any other indisposition than fatigue occasions. Oh how good God is in thus sparing me! What shall I render to the Lord for all His benefits? May He graciously add to them the happiness of finding myself soon among you, and may we all be strengthened to serve Him better, and to live to His glory!"

Not only was money collected in these missionary tours, but also contributions of useful articles of various kinds. Boxes and barrels and packages, containing clothes, materials for clothing, books, and other things serviceable to the mission, were frequently sent from Boston, New

York, and Philadelphia, showing the considerate kindness of friends, and proving of essential benefit to the recipients.

A few weeks after her return to Grande Ligne Madame Feller addressed a letter to the Ladies' Associations in the United States, from which the following extracts are taken :—

"If, during preceding years, we have been grateful for your love and your generous efforts, how much more have we appreciated them in these difficult and trying times! Yes, dear sisters, on behalf of our Committee and of all those who are engaged with us in the missionary work, let me tell you that we are grateful, deeply grateful, for the active and noble part that you take in the mission of the Grande Ligne. What happiness for us, in the painful crisis through which the Lord has caused it to pass (no doubt for its good), to see you in His hands the blessed instruments employed to justify our faith, which, thanks to His grace, has been sustained, even in our darkest hours. He has permitted that some of the friends given us should change, but He has given us to believe firmly that with Him is 'no variableness, neither shadow of turning.' It is He who has sown the little grain of mustard seed in this valley of the shadow of death; it is He who has given the increase which has caused those little branches to shoot forth, under the shade of which some precious souls rejoice; it is He who has begun this work: He will complete it for His glory.

"Our dear pupils, many of whom are able to understand the life of faith, and who know also how to appreciate the deliverances of our God, send you their warm thanks for all you have done for them. I can truly say of them what Paul wrote to the Corinthians, 'they glorify God for your liberal distribution unto them,' and 'by their prayers for you, long after you, for the exceeding grace of God in you.'" (2. Cor. ix. 13, 14.) "O that our hearts felt always that it is indeed an 'exceeding grace' to contribute in the smallest degree to the cause of our Saviour!

"You will without doubt learn with pleasure that the

sums received during our journey, from different ladies' societies and from private friends, amounted to $1305. This sum, which we so greatly needed, and which has rendered so signal a service, is much enhanced by being the offering of God's children of every name; and one of the blessings which I most enjoyed in those ladies' associations which I had the pleasure to meet, was seeing my sisters in Christ, Pædobaptist and Baptist, uniting their efforts to attain the same great end.

"Since the Lord Jesus gave me life, now more than twenty years since, one of the best, the sweetest fruits of His spirit, has always seemed to me the union of those who are born of Him: this old and new commandment has ever dwelt in my heart in connection with that which I understood some sixteen years since—the baptism of believers; and I would ever keep them both, since they were given me by my Father in heaven."

The United States were visited again in 1846. Madame Feller was then accompanied by the Rev. R. A. Fyfe, of Toronto (now Dr. Fyfe, President of the Canadian Literary Institute, Woodstock, Ontario), who occupied the pulpits which were offered him, and pleaded the cause of the mission, while Madame Feller met the ladies' associations. Her heart was gladdened at this time by the tokens of blessing which appeared throughout the missionary field. The brethren were encouraged by conversions, not merely to Protestantism, but to God. It was observable, too, that among the converts were several aged persons, who were born again when they were old, and passed from death unto life at a time in which change seldom occurs. Such conversions were unknown under Romish influence.

We find two instances of conversion reported by Madame Feller herself. They are alluded to here, as examples of the work of grace in Canada.

Sophronie L., who belonged to one of the good families of the neighbourhood, was twelve years old, when two of

her brothers who had frequented our school left Romanism to follow the gospel of Christ. She shared fully in the bitter feelings of her parents on account of their change of views, which seemed to her the greatest of all misfortunes; but being led to discuss with them their change of religion, at length she came to see the errors of the teaching she had been brought up under. The influence of her brothers upon herself and her sister, who also had had her mind awakened concerning the state of her soul, grew at every interview, and as light broke in upon her heart she began to see how fallacious is any hope of salvation except through faith in the Lord Jesus Christ.

Her parents, finding that the sisters were thus being alienated from their church, by the advice of their priests sent them to separate convents, hoping, by separating them, to deprive them of the companionship and support they found in each other's society. While in the convent Sophronie was frequently conversed with by the priest, who endeavoured to shake her confidence in her Saviour, but without effect; for on her return home at the holidays she expressed her determination to return to the convent no more, and, after much prayer and consideration, determined to leave home and seek shelter and guidance at the mission. This she did one day when her mother was asleep, and came to the Mission House. She was received with gladness.

The other case is reported by Madame Feller in the following manner (Feb. 16th, 1847):—

"It is two years since I first met with Mrs. F., who is about thirty years of age, and endowed with more intelligence and heart than the generality of women. Brought up by a mother sincerely attached to the Romish Church, she was instructed, while very young, in the belief and duties of her religion. She knew how to read, and when she had learned her catechism she taught it to those who could not do so, repeating it to them till they knew it by heart.

"She was not slow in detecting the contradictions in the instructions of this catechism, and soon she saw the same contradictions in all that was taught her as religion. At fifteen years of age, all was doubt and uncertainty to her, from which she suffered much, feeling as she did the need of a living faith. Her mother unceasingly repeated to her that she must *believe* that the things she could not understand were mysteries, and that her religion was good, whatever might be the conduct of the priests. Wretched in her incredulity, she desired ardently to *believe*. But, what to *believe*? She had no confidence in her teachers. She knew that God had given a book which these priests kept entirely to themselves. 'O if I could only read it!' said she. 'I should know what God has commanded, and then I could *believe*.' Convinced that if she asked this book of her curé, he would refuse it, the thought came to her to take it from him for a time, and with the design of doing so she went very often to the vestry of the parish church, where she hoped he kept it. But the precious book she never found.

"Thus passed another fifteen years of her life, during which the young girl married and became the mother of a family. In a very severe illness, which brought her to the borders of the grave, those around her urged her to receive the priest. 'No,' said she, firmly, 'no *man* can pardon the sins I have committed against *God*.' At this solemn moment, which she thought her last, overwhelmed with the weight of her sins and her ignorance of the God her soul sought, she gave up herself completely to Him, praying Him to prolong her life if her soul was not in a state to appear before Him. The relief which ensued convinced her that her prayer was heard, and she was soon raised from her bed of sickness. By circumstances which have clearly manifested to us the hand of God, we have been brought into contact with Mrs. F., and have had the joy of making known to her the Book of Life, which has put an end to all her doubts and distress. From that moment she

could literally use the language of the prophet, 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart'" (Jer. xv. 16). "Her joy is inexpressible at thus having found what she can *believe*: for her, one thing is needful—to read and obey the Word of God. For the love of it she has been abandoned by her friends and many members of her family; but she says she can do without them, for she has a Saviour to love and His Word to *believe*."

The reader who is acquainted with the history of the Reformation will recognize in instances of this kind the same state of thought and feeling as prevailed in the days of Luther, and will rejoice in observing continuity of God's work. It was the old struggle between light and darkness—the Word of God and human traditions—free grace and the blood of Christ on the one hand, and the "beggarly elements" of superstition on the other.

In the spring of 1846 the church at St. Pie suffered a severe loss in the death of Jean Baptiste Auger, one of its members. He was the first person in St. Pie who received the truth. He became a member of the church at its formation, and was chosen to fill the deacon's office. He had maintained an undeviating consistency of deportment from the first, and was distinguished by ardent zeal for the salvation of his fellow-countrymen, several of whom traced their conversion to God to his instrumentality.

"When Dr. Cote informed him that he would not recover, he received the intimation with the greatest calmness, expressed in fervent strains his gratitude to God for the grace he had received, and rejoiced in the hope of glory. Several Romanists visited him, whom he faithfully warned of their danger, and exhorted to look to Christ alone. At his particular request two persons were sent for whom he greatly desired to see before his death. One of them was well acquainted with the gospel, but had hitherto refused to yield to its authority: he reached the abode of the dying Christian in time to witness the triumph of faith and

receive the last admonitions of his friend. The other, who had once made a profession but afterwards apostatized, was too late. Death had done its work before he arrived; but a solemn message was left for him, warning him to take heed lest his condemnation should resemble that of those who 'crucified the Son of God afresh, and put him to an open shame.'

"When our friend was told, a short time before the last struggle, that ere daybreak he would be in eternity, he said to those around him that he longed for the moment when he should see God face to face, and evinced the greatest satisfaction at the prospect of the change. His expiring minutes were spent in prayer. Those who were present listened with deep and solemn attention while he implored blessings for himself and them, and expressed his unwavering faith. When he was about to conclude, his voice faltered, and the words were scarcely distinguishable. Having finished, he exclaimed, in a firm tone, '*Seigneur Jesus, je te remets mon esprit*,'—(Lord Jesus, I commit to Thee my spirit); and, about a minute afterwards, '*Viens, Jesus, viens*'—(Come, Jesus, come). And so he departed, to be 'for ever with the Lord.'"*

Dr. Cote was again Madame Feller's companion in a journey to the United States in 1847. Their tour was more extensive than usual, embracing a larger portion of New England, and extending as far as Wilmington, Delaware. The experience of the travellers was chequered, for the agent's life is diversified by cares and disappointments, and even an agency for the good cause is no exception to the general rule; yet on the whole there was much reason for gratitude and encouragement.

New York, Sept. 18th, 1847.—"There is a little contrary wind just now: but my consolation is that Jesus sees it, and will say, 'Peace, be still,' when His time is come."

Augusta, Sept. 28th.—"It will be four weeks to-morrow

* *Swiss Mission Register*, May, 1846.

since I left my dear family: the second half of the time of our separation will soon pass away. Oh how glad I shall be to find myself once more on my knees among you all!"

Boston.—"I have spent a very pleasant Lord's day, communing with my God and with His people, near and far off. I went to Mr. Hague's church. He was absent, and another minister occupied his pulpit. His text was 1. Sam. xv. 22. I was able to understand the sermon sufficiently well to profit much by it, so as to desire more earnestly than ever to live in a state of complete obedience. In the afternoon we communed at the Lord's table. Oh how good that Supper was to me! Jesus was very near to my soul. I saw the depth of His humiliation and the greatness of His love in accomplishing my salvation, and I asked of Him, for myself and for those whom I love, an abundant supply of grace, to live conformably to such love."

Boston, Oct. 12th.—Having adverted to some vexatious circumstances which were annoying them at the Mission, she said, "Oh may our God and Father counsel you, and preserve you, and open before you a path in which He will walk with you. We seem to be in a state in which that passage of Scripture is applicable, 'He that believeth shall not make haste.' Do not be in a hurry. Do not go forward in your own name, like a partisan who would avenge himself. Wait till God lifts up the cloud, and then you will enter into His glory."

Funds ran very low in 1848, and Madame Feller's mind was greatly depressed. Dr. Cote had been some time in Philadelphia, collecting for the mission. She joined him at New York, in October, from which city they proceeded to Utica and other places, on the western route, as far as Buffalo, returning by way of Boston. Two months were spent in these visits. The experience of the missionaries was various. Here, they were encouraged; there, disheartened; but if some friends withdrew, others came to their help; and at the close of the year they could "sing of mercy and judgment."

Some advised them to go south, and test the benevolence of Christians there. Dr. Fuller of Baltimore was particularly urgent in recommending this course, and Madame Feller was prepared to encounter the fatigues of the journey for the sake of the mission, if it should be judged necessary or desirable. "My God," she said, "has always allotted me my task, and He has subdued my will to His by His grace; my heart is happy in obedience. Thus I left home for the west; and now, if it is His will that I should go south, I am ready to go." Other arrangements, however, were made.

She visited the Falls of Niagara. "Yesterday morning we went to see those magnificent Falls; and in order to obtain a complete view we went over to the Canadian side, and saw them in all their aspects. I will not attempt to describe them—that is impossible; but I will say that my nerves have been so shaken by the sight of those wonderful scenes, and by the strange road which we had to pass over" (she went under the Table Rock) "that I have resolved never to expose myself in such a manner again. I have not yet recovered from it.

"My heart longs for the time of meeting you again; and God is able to supply me at once with the means necessary to reach home. I feel encouraged to ask Him, yet as a child, whom, as I must remember, He has redeemed; 'If he tarry, wait for him.' I will wait for Him, then; and though He knows how I feel respecting these journeyings, I will go with Him as far and as long as He shall please."

The collections made this year met all the demands of the mission. Madame Feller's heart was overjoyed. "Can you realize the blessing of being out of debt? What a favour! what a deliverance!"

She resumed her accustomed duties at the Mission House, and rejoiced in witnessing the progress of the work of the Lord, which continued to advance, notwithstanding priestly opposition.

It does not appear that she visited the United States in the following year; but in the fall of 1850 she spent nearly three months there, engaged as on former occasions, dispensing benefits, and receiving help. She was accompanied by Mr. Lafleur.

Philadelphia, Nov. 17th, 1850.—"As I have already told you, we arrived at Philadelphia on the 5th, and were received with the usual kindness, nay, more cordially than ever. I intended to stay here a few days, and take some rest, but it was not possible to obtain it. The ten days we have remained here we have been so completely occupied that I find myself now extremely fatigued, and almost sick. I have not been able to write to anybody, for want of time.

"The friends at Philadelphia are more encouraged than ever. Their zeal and love have strengthened my faith. The Philadelphia Society has collected for us during the past year $1000, and hopes to get something more. And what think you? The President told me that more than half that sum was procured by Pædobaptist ladies, and that they did it through their regard for me. I hope that, if this is the case, it may be considered as God's testimony that their efforts are pleasing to Him, because they proceed from a higher love.

"Remember me to the sisters at St. Pie and Fort George, and to the friends at St. Marie, and tell these last, that I sympathise and suffer with them in the persecutions that they endure, but also that I rejoice with them in that they are reproached for the blessed name of Jesus. May they see this very clearly and leap for joy, because the Lord has said that 'great shall be their reward in heaven.'"

Dec. 16th.—"I am sure that I shall give you pleasure when I tell you that I am happy and encouraged. My sun is risen again. I have recovered my most holy faith. My heart has re-entered into its cheerful atmosphere, and enjoys itself again. It loves and lives. I look upon the work which is before us with hope, with courage; and I

trust that it will be given to me to labour in it with zeal during the remainder of my journey here below.

"My journey hitherto has been a course of benediction. My health is good; the weather is pleasant; and my God loads me with mercies. To-morrow I am to go to Flushing; Thursday or Friday to Albany. And as I cannot tell what God is preparing for me, and I desire to do all that is in my power for the interest of our work, I cannot tell on what day I shall leave for home."

In addressing the Ladies' Societies on her return, Madame Feller said:—"After an absence of nearly three months, I had the great joy of finding myself in my dear Canadian family on the 30th of December: all its members were in good health, and it was very sweet for us to give thanks together to our Father in heaven, who had united us once more.

"Our journey was a happy one, and richly blessed. Everywhere we found the interest of the friends of the mission sustained, and God in His goodness raised up new ones, who filled us with joy by their noble and generous eagerness to aid us.

"With gratitude I can say that in all respects this last journey has been my best. My health has been astonishingly restored and strengthened by it, and I can say with Isaiah (xl. 31), I have renewed my strength, I can mount up with wings as eagles; and more than ever do I feel the value of this gift of my God, which I am so happy to spend in His service.

"Since my return I have had the pleasure of seeing all the missionaries, from the different stations, who are all encouraged in their work. Mr. Lafleur has taken charge of the station of St. Pie, where he has been joyfully received. You will remember him in your prayers, dear sisters, that from his *début* in the holy and difficult cause in which he is called, it may be given to him to be a useful and blessed labourer, rapidly advancing in the knowledge of our Lord and Saviour."

CHAPTER XV.

TRIALS.

BIBLE BURNING—SICKNESS AND DEATH OF DR. COTE—DEATH OF MRS. COTE—THEIR MEMORIALS IN THE CEMETERY—DISCUSSION WITH REV. C. CHINIQUY—HIS SUBSEQUENT CHANGES.

BIBLE burning was a favourite pastime among some of the priests in Canada. They could not prevent the introduction of the Scriptures, but they issued commands to the people to rid themselves of the book as soon as possible. The *Pères Oblats* were ignobly distinguished in this conflict. They committed to the flames a large number of Bibles and Testaments, and did not hesitate to use the most opprobrious epithets, and even to designate the sacred volume issued by Protestants, as "the work of the devil." The religious orders of the Church of Rome have been in all ages noted for resistance to evangelical effort, and preference of asceticism and ritual to spiritual exercises. They have imitated the ancient Pharisees in zeal for "cleansing the outside of the cup and the platter" (Matt. xxiii. 25, 26), and have catered to men's amusement, by splendid shows and gorgeous ornaments, strangely mingled with personal austerities, while intellectual improvement and diligent search after truth have been discountenanced and frowned down. An exception has been often made in favour of the Benedictines, to whom the world is under great obligations for their magnificent editions of the works of the Fathers, and their learned and copious histories; but praiseworthy as their proceedings in those respects have been, they have not benefited the people at large, their advantages being confined to the educated and the wealthy, who only could procure and profit by their ponderous folios. "This people," said the Pharisees in our Lord's time, "who knoweth not the law are cursed" (John vii., 49). They cursed them for their ignorance, but took no pains to remove it.

The Pharisees have imitators in modern times and in so-called Christian lands.

A heavy trial befell the mission in 1850. Dr. Cote was suddenly snatched from his family and the church, to the great grief of all who wished well to the cause of God at Grande Ligne. He had been withdrawn from the station at St. Pie, that he might be employed as agent for the mission in the United States. His success in that capacity was very gratifying. There seemed reason to hope that the labour of procuring funds would be performed by him without much difficulty, and might suitably occupy the summer months. He preferred to spend the winter in the work of the mission, and fixed on St. Marie, a place about twenty miles east of Grande Ligne, where some religious interest had been excited, and a prospect of usefulness appeared. He commenced operations by preaching in a farmhouse, and was so much encouraged that he resolved to take up his abode in the village. As soon as this was suspected, measures were taken to prevent him from obtaining a house; but an English gentleman who befriended the cause purchased a house that was offered for sale, and allowed Dr. Cote to occupy it. Great was the wrath of the priest of the parish and his adherents. A mob was collected, who avowed their determination to expel the Doctor from the house and the village; but their courage oozed out when they reached the spot, and after some noisy demonstrations they quietly dispersed, leaving the missionary master of the situation. He continued to preach to the people, and gained their confidence by the kindness with which he dispensed medical advice and aid, while rendering instruction to their souls. The blessing of God evidently rested on his work.

About the middle of September he left home to attend the anniversary of the Lamville Association, which met at Hinesburgh, Vermont. He saw that home no more. Some symptoms of indisposition appeared on the journey, which assumed a serious form on the morning of the day

on which the Association met. Physicians were called in, who pronounced it a case of inflammatory neuralgic fever, and gave little hope of recovery. There were the usual fluctuations of disease, but at length the strength of the patient gave way, and death closed the scene on the 4th of October.

"From an early period in his sickness he had a settled impression that he should not recover. His sufferings were intense, but in the midst of them Christian patience had its perfect work. To those around him he would say, 'Talk to me about God.' On one occasion he remarked, 'In me you see a perfect development of physical suffering, and of spiritual peace.' When a Christian brother said to him, 'It does not seem as though you could be spared from the mission,' he replied, 'God's thoughts are not as our thoughts, nor His ways as our ways.' And so it proved.

"He had sent for Rev. L. Normandeau of Grande Ligne, and not long after this gentleman had arrived at Hinesburgh the Doctor seemed better, and some hopes were entertained that he might recover. M. Normandeau returned home, but was soon telegraphed to return to Hinesburgh, with Dr. Cote's two elder children. M. Normandeau arrived on the morning of the 3rd of October. The Doctor had fallen into a state of delirium: he imagined himself engaged in religious exercises, and prayed and preached as if in the presence of a large congregation.

"About three in the afternoon, a lucid interval was enjoyed. His children were taken to him. The interview was brief, and the words were few, but expressive. 'I am happy! I am happy!' the dying husband and father exclaimed, and again relapsed into unconsciousness, overpowered by the excitement.

"Shortly afterwards, M. Normandeau spoke to him. To an inquiry respecting the state of his mind, he replied, 'Quite well—all is peace.' 'In whom do you place your confidence?' 'In Jesus.' 'Do you think that you are

dying?' 'I am quite aware of it.' 'Does it grieve you that you are about to leave the world?' 'Oh no!' 'But your family?' '*I leave them in the hands of God.*' 'We spoke to him,' says M. Normandeau, 'as often as there were signs of returning consciousness, and he invariably said that he had no fear. Some days before, he had remarked to those who were in attendance that he had reason to be very thankful that this sickness had not come upon him while he was yet in his sins, and in connection with the Church of Rome. From the beginning of his illness he had felt persuaded that he should not recover; he had expressed this opinion to Mrs. Cote, at the same time consoling her by the assurance that God would take care of her and the children.

"He became gradually weaker till midnight, when unequivocal symptoms of approaching dissolution appeared. At one o'clock in the morning he peacefully departed, dying without a struggle, Oct. 4th, 1850, in the forty-second year of his age.

"He had expressed the desire of being buried at Grande Ligne, and in compliance with this request his remains were conveyed there, and deposited in the mission burial ground, in the presence of a large and deeply affected assembly. The funeral sermon was preached in French at the Mission Chapel by the Rev. L. Normandeau, from 1 Peter, iv. 7. Rev. L. Roussy read the Scriptures, gave a brief and solemn address, and offered prayer at the grave."*

In addition to his missionary labours, Dr. Cote performed acceptable service as an author and editor. Books and tracts prepared by him in the French language, chiefly on the Romish controversy, were issued by the American Baptist Publication Society. One of the tracts, entitled "A Word in Passing," has been extensively circulated, and with "surprising effects," in the United States, in Canada, in Haiti, and in France.

In less than a year Mrs. Cote followed her husband to the

* Rev. N. Cyr's *Memoir of Dr. Cote*, pp. 60—63.

grave. The narrative of her death-bed experience is very affecting.

"From the commencement of her sickness," Madame Feller wrote, "she had no hope of recovery, and her maternal heart felt anguish for a moment at the thought of leaving her children. But very soon she humbled herself for this want of confidence, and with a simple and firm faith confided her children to the care of her Heavenly Father. With the most perfect confidence she left them to the missionary family, saying, 'I know my children are your children.'

"From that time not a cloud obscured her faith. She consoled her children and friends. 'Do not cry,' she would say, 'but since you love me, rejoice; my soul is going to appear before God.' Hearing some one weep, she said, 'Do not weep; there is cause for rejoicing; a poor sinner, saved by grace, is going to appear before God.' She spoke to those around her of the happiness she enjoyed in the peace and love of her Saviour, and ceased not until her last breath to render thanks to Him for His mercy."

Mrs. Cote's eldest daughter was at that time in a female seminary at Philadelphia. Madame Normandeau communicated to her the sad tidings of her mother's illness and death.

After describing the gradual sinking of her strength day by day, her serene patience, firm faith and cheerful confidence in her Lord, the writer says,—

"Madame Feller was devoted to her, night and day, after she fell seriously ill, and was present with many others to close her eyes in death. Though almost speechless for twelve hours before her death, she was conscious, and knew us all until half an hour before her end, when she simply breathed shorter and shorter until life was extinct. Heavenly peace is stamped upon her lovely clay; the spirit, as it passed away, left its impress there." *

In her annual letter to the Ladies' Associations, Madame

* *Memoir of Mrs. Cote*, pp. 82—89.

Feller refers to Mrs. Cote in the following terms:—"I shall never forget the blessed moment when her heart understood the way of salvation and received the grace of God. Mr. Roussy was expounding to her the third chapter of the Gospel of John, when she suddenly exclaimed, 'What unction comes upon me! my soul is filled with it, my body is impressed by it!' She had just been enabled to believe that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' Three weeks afterwards she went to relate to her husband what God had done for her soul.

"When Dr. Cote resolved to become a missionary, Mrs. Cote joined him with all her heart, and she has remained attached to this blessed work until her death.

"Two features of her character were, simplicity and gratefulness. She received the Holy Scriptures and enjoyed them as a child, and like David she took delight in numbering the many tokens of the goodness of God, and in giving thanks for the same.

"Under the heavy stroke of the premature death of her husband, Mrs. Cote was stronger and more sustained than we had dared to hope. She was silent and opened not her mouth, because it was God that had done it. In very feeble health at the time, she had the impression that she would not long remain in this world, and made all her arrangements with this view. Two years had not elapsed since her husband had insured his life; and deeply thankful for the means thereby furnished to bring up her children, she came to reside at Grande Ligne, which was the most suitable place for the education she intended to give them. But before the house she was building was ready to receive her, she had gone to that which is not made with hands.

"Our beloved sister was forty-four years old; it was ten years since she believed in Christ, and not a year since the companion of her life preceded her into eternity."

Mrs. Cote's remains were interred in the mission burial-ground, alongside her husband. Their children have

placed a stone at the head of each grave. One bears the inscription, "NOTRE PERE" (OUR FATHER); the other "NOTRE MÈRE" (OUR MOTHER).

These were severe strokes to the mission. They were keenly felt. The loss of Dr. Cote was the more serious, because the plans which had been formed respecting his future employment promised good results for the mission, by the removal of pecuniary embarrassments. But it was of God, and perhaps with this special purpose, that His servants' dependence might be exclusively on Himself, and not on human agency. We are so apt to magnify our own work, that God seems sometimes to take pains to convince us that "our sufficiency is of Him."

The Rev. C. Chiniquy, a priest who was a very popular preacher among the Roman Catholics, and exerted great influence over them, engaged very zealously at this time in the advocacy of temperance, and addressed vast audiences, urging abstinence from intoxicating drinks, not only by the arguments usually employed, but also by the most solemn religious considerations. A temporary reformation was accomplished, and many persons were rescued from the drunkard's fate. It was unfortunate that Mr. Chiniquy then transferred his zeal to another object, and became as decided in his opposition to Protestantism as to intemperance. He harangued the people with great violence, anathematizing all who forsook his church, and circulating wherever he went the grossest misrepresentations and slanders of the opinions and characters of those who differed from him. So outrageous were his proceedings that Mr. Roussy found it necessary to take up the weapons of controversy. A public discussion was arranged. It took place at St. Marie, in the presence of a large assembly. A Roman Catholic gentleman presided, and very suitable regulations were made for the preservation of order, by which, however, it was difficult to restrain Mr. Chiniquy. The discussion was continued for some considerable time, and Mr. Roussy adduced powerful arguments in support of

the authority of Scripture, and in opposition to the novelties of Romanism—so powerful, that the Roman Catholics present were astonished, and confessed the failure of their champion. The successful issue of this affair was justly reckoned among the "blessings" of the year, and the friends of the mission were encouraged and thankful.

An account of the discussion was prepared by Mr. Roussy, published in the form of a tract, and extensively circulated, greatly to the comfort of the friends of the cause, and to the discomfiture of its foes. The expense of the publication was kindly defrayed by the American Tract Society.

Mr. Chiniquy is greatly changed since that time. He has embraced Protestantism, and is now a Presbyterian minister, settled at Kankakee, Illinois, U. S., and is distinguished by indefatigable industry and unflagging zeal in behalf of the cause to which he was so furiously opposed in former years.

CHAPTER XVI.

PROGRESS.

UNION WITH THE BAPTIST HOME MISSIONARY SOCIETY.—NARCISSE CYR.—THEODORE LAFLEUR.—M. TETREAU—CHARLES ROUX.—GIRLS' SCHOOL AT ST. PIE.—CHURCH FORMED AT SALEM.—"A DAY IN MAD. FELLER'S LIFE AT GRANDE LIGNE."—EXTRAORDINARY WORK OF GRACE AT ST. MARIE.—NEW CHAPEL OPENED THERE.—PUBLICATION OF THE HYMN BOOK.—MAD. FELLER'S LETTERS TO THE LADIES.—HER IMPAIRED HEALTH.—THE WORK AT ST. PIERRE—VISIT TO THE UNITED STATES IN 1853.—CORRESPONDENCE.—SICKNESS AT PHILADELPHIA.—RETURN TO GRANDE LIGNE.—WEAKENED STATE OF HEALTH IN 1854.—MISSION PREMISES AT ST. PIE BURNED.—THE FELLER INSTITUTE.—WINTER IN FLORIDA.—EXTRACTS OF LETTERS.—VISIT TO GEORGIA.—RETURN HOME.—INCORPORATION OF THE SOCIETY.—REVIEW OF TWENTY YEARS' LABOUR.

THE directors of the Canada Baptist Missionary Society found the support of the Grande Ligne Mission too

heavy a burden for them to bear, having other and weighty responsibilities. The assistance of the Baptist Home Missionary Society of the United States was then sought, and cheerfully rendered, as far as the constitution of that society would admit. Those of the missionaries who were engaged in preaching the gospel were placed on the staff of the society, and their salaries paid from its funds; while the colporteurs and school-teachers, and all miscellaneous labourers, including Madame Feller herself, looked to the Christian public at large for the means of living, and for the expense of the varied apparatus of instruction and benevolence by which the good work was to be carried on. Sometimes faith was painfully tried, and the missionaries were fain to "hang their harps upon the willows." But deliverance often came in unexpected ways, and from quarters which seemed to be out of the range of hope. Anyhow, the work proceeded.

There was an increase of labourers. Narcisse Cyr, a young man of the district, who after his conversion evinced talents for usefulness, had been sent to Geneva, partly at the expense of the mission, to study under Dr. Merle d'Aubigné. He returned in the spring of 1850, and immediately commenced a series of Evangelical efforts, preaching the gospel as occasions offered; assisting at the stations, one of which—Napierville—was committed to his charge; and ultimately establishing a religious periodical, the *Semeur Canadien*, which proved eminently conducive, for some years, to the spread of knowledge and truth. He is now engaged in the service of one of the American Baptist Societies.

In the fall of the same year, Mr. Theodore Lafleur, who had followed Mr. Cyr to Geneva, also returned, and placed himself at the disposal of the mission. His first engagement was a visit to the United States, in attendance on Madame Feller, for collecting purposes, as has been already related. He was afterwards stationed at St. Pie. Mr. Roussy had been preaching there after Dr. Cote's death;

but as his services were now urgently required at St. Marie, it was judged desirable that he should be settled at that place, to watch over the rising interest, on which the blessing of God remarkably rested. Mr. Lafleur was ordained at St. Pie, Feb. 19th, 1851. "Mr. Cyr preached the sermon, from Rom. x. 1—3. In expressing his pleasure at seeing his friend consecrate himself publicly to the service of the Lord, he made a touching allusion to the time of their conversion; he called to mind that it was ten years since they had left the Romish Church together—that it was together they had commenced the study of the Bible, and had offered to God their first prayer. Madame Feller said, 'I was overcome with joy in seeing one, whom I had watched over as a pupil and loved as a son, enter this holy career.'"* Mr. Lafleur is now stationed at Montreal, and still labours under the auspices of the society.

Mr. Tetreau, formerly a Roman Catholic priest, assisted Mr. Lafleur in the work of evangelization at St. Pie and Salem, and took charge of the primary school at the former place.

Mr. Charles Roux, formerly a student at Geneva, joined the missionary band the same year, and rendered efficient service to the cause.

A girls' school was opened at St. Pie, under the superintendence of Mademoiselle Joute, whose valuable labours had been already enjoyed for some years at Grande Ligne. The good effects were soon witnessed in the reformed habits of the pupils, as well as in their progress in useful knowledge. Nor were there wanting evidences of spiritual benediction. In fact, the blessing of the Lord accompanied all the endeavours of the missionaries, and those who were brought under their influence found that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8).

A church was organized at Salem in February, 1851, consisting, for the most part, of members of the St. Pie

* *History of the Grande Ligne Mission.*

church, who were prevented by the distance of their residence in the Salem district, ten or twelve miles from St. Pie, from worshipping regularly at the latter place. The establishment of a new church constituted another centre of operations; for a Christian church is not only a place of enjoyment, but a sphere of activity; its exercises combine the pleasures of the banqueting room with the liveliness of the factory.

The original station at Grande Ligne continued to experience manifestations of the Divine favour. Madame Feller presided over the Institution with her accustomed tact, gentleness, and vigour, exerting the happiest influence on all the members of the family. The studies of the young persons in attendance were conducted in harmony with Christian principles. Relief and aid were administered to the poor and the sick. The children were gathered together for Sunday-school instruction. Christian fellowship was a source of weekly enjoyment, and the accession of members was a frequent occasion for congratulation and joy. A brother who was once an inmate of the Institution thus describes—

"A DAY IN MADAME FELLER'S LIFE AT GRANDE LIGNE.

"We will suppose that it was on a Saturday evening. The day had been a most busy one, with the cares for a household of some fifty people. Madame Feller had seen to everything in the house, the cellar, the laundry, the garden, the boys and young men at work—for it was a holiday *for work*, outside. But now the work had ceased, and noise was hushed, as most of the inmates were pretty well tired out with the work of the day. The sun was going down, and the Sabbath was beginning, while the tea-bell called us to meet for a frugal repast. Madame Feller would then come down, and give a general look at the table, to see if there was enough, or if anybody was missing, and why. Her benign countenance would cheer everyone, as we knew from her deep affectionate eyes

that she loved everyone. Her noble brow, so full of thought, retaining all the strings of the mission's interest, —'the care of all the churches,'—inspired us with love and solemnity, as she sat like a mother and a queen among us. That hour is one of the sweetest remembrances of my student life at Grande Ligne. The hour had come for sweet communion with one another, and especially for a few minutes with her who was the mother of us all, young and old. Often, however, we were deprived of that. There were at the time but three or four stations of the Grande Ligne Mission, and though there were churches formed in those stations, and sometimes a pastor settled over them, still the converts had all been brought to the knowledge of the gospel by the missionaries residing at the Grande Ligne station. Others were quite isolated in the midst of Roman Catholic parishes. What could be more natural than that they should wish to come once in a while to the old station, often with new inquiries after truth? They met there with those who came on the same errand. Often, then, on the Saturday evening, carts and waggons would arrive from great distances, ten, fifteen, twenty in number, in the spacious yard of the Mission House, full as they could be of travellers, who were coming to spend a social, blessed Sunday. There was no hotel in the Grande Ligne settlement, and if there had been, very few, if any, would have gone there, for they came to spend the whole time with Christian friends, enjoying a hospitality which they were always themselves so happy to give. The house was always large enough, because 'the heart is the measure of the house,' as our mother in Israel used to say. Some of us students had pretty narrow quarters on those occasions, which were, however, very much prized by the more pious ones.

"All those who thus came must have a personal interview with Madame Feller, sometimes alone, sometimes in groups. The conversation, intermixed with reading the Scriptures, always terminated with prayers. This lasted until twelve or one o'clock in the night. During those short hours her

loving soul would find the way to the inmost souls of others, with intense yearning for their salvation, and it would lead her at the same time to inquire into all the particulars of their circumstances, their families, their relations, their neighbours, with a tenacity of memory as to all those details which was truly amazing.

"One would have thought that it was scarcely a fit preparation for the religious services of the following day; but on Sunday morning, as we sat down to table at seven o'clock for breakfast, Madame Feller was one of the first to begin early a day that was to be filled, even crowded, with divine exercises. At nine o'clock there was a prayer meeting, which Madame Feller always attended, when in health; at half-past ten the ordinary service, with preaching; and although she could be a critic terribly to be feared, he must be a very dull and uninteresting preacher (especially if he was a Canadian convert) who did not feel sustained and inspired by her sympathizing look at the least good thing he uttered. At three o'clock in the afternoon the Sunday-school met, in which Madame Feller had a class; and at seven o'clock preaching again, or a conference meeting, in which several of the missionaries and some of the students took part.

"Those exercises would have been quite sufficient for ordinary Christians, and indeed a little too much for some of them; but it was not enough for the zeal, the abundance of thought, and the flow of soul with which Madame Feller was endowed. She occupied the whole intermediate hours with religious conversations for the instruction and benefit of some of the visitors, sometimes agonising in prayer with them for the salvation of their souls. If there were no visitors, then she would call to her room some of the pupils who needed a word of advice, reprimand, or consolation. Who has lived in the Grande Ligne Mission House, and does not remember that room? It was not only a mother's room, all filled with the fragrances of a heart that loved everyone, not only the just and equitable tribunal, where

the deepest scrutiny was only surpassed by the generous impulses of a nature too noble not to believe that others, however sinful, were aspiring after God, and ready to repent; but it was more than anything else a sanctuary, where at times the presence of God was sought, felt, and realized in such a manner that awe overpowered the worshippers as they were led by her to the mercy seat. Those who loved their sins did not love that room.

"When Madame Feller became a sufferer from disease and pain she was sometimes obliged to relinquish in part her accustomed duties. Writing was particularly painful to her. This led her to rely especially on conversation, in which she displayed, without apparent effort, a matchless power. It was not only terseness and eloquence in spiritual matters, a sphere in which she was acknowledged to excel, but she could employ, when she chose, the keenest irony, the wittiest turn, or the most scathing sarcasm. It is needless to say that she seldom indulged in these methods of address, because her abounding charity 'covered a multitude of sins.' Nevertheless, we can remember occasions when she was roused to a noble indignation at the discovery of intended wrong, foul manœuvres, or hypocritical profession. Then, a word or phrase that reminded one of 'whited sepulchres' rang out clear and terrible from those lips which were so used to speak in love."

The work of grace at St. Marie was extraordinary. It began under the ministry of Dr. Cote, by whose instrumentality a number of Canadian farmers resident in that district were convinced "of sin, of righteousness, and of judgment," and afforded evidence of genuine conversion to God. The usual methods of opposition were industriously employed, but the work continued to advance, and Mr. Roussy was abundantly encouraged. One of the converts gave a piece of ground for a chapel and cemetery. The assistance of Christian friends in different parts was obtained, and a neat and commodious building erected. It was opened for

worship Sept. 22nd, 1852. "It appeared to us," said the missionaries, "a new era in the history of our mission; for although we have other places of worship that we call chapels, they are but large rooms in our missionary houses set apart for schools as well as for public religious meetings. The weather was not very favourable for the occasion, it being a cold and showery day, and the roads not inviting; still we had the greatest gathering of French Canadian Protestants we have had since the beginning of the mission. We could not but compare this dedication with that of the Grande Ligne Mission House, and bless and adore our divine Redeemer for the almost incredible transformation wrought among us during the lapse of twelve years. Twelve years ago the Grande Ligne chapel was filled chiefly by our English and Anglo-American friends, who were hailing with joy the opening of a new field, full of promise: to-day, a much larger chapel is filled mainly by French Canadians, who have been brought to the knowledge of the gospel and of Jesus by the labours of the missionaries. Then, the gathering of our friends from abroad and of another language rather strengthened the idea held by the Roman Catholics, that the religion preached by the missionaries was a foreign religion, good enough, perhaps, for English people, but altogether useless and pernicious to the French; but now they must be convinced that Protestantism has become a French Canadian thing, for it has taken root in the midst of an entirely French population, and has already ramifications in an immense number of families. Twelve years ago, the ministers who filled the pulpit and addressed the people on the occasion were all, without exception, of foreign origin, and only two or three of them speaking the French language; to-day, of the six ministers present, five of them were missionaries in the field, speaking the French language, and three of the last named were French Canadians by birth and education, one of them formerly a priest of the Roman Catholic Church of his country."

The Rev. Messrs. Normandeau and Lafleur preached on the occasion.

The chapel is thus described: "The building is of brick, 52 feet in length by 36 in width, with steeple not yet finished. It is very neat, simple, and pretty, pleasantly situated on a fine piece of meadow given by a French Canadian convert for church and grave-yard. The whole is surrounded by beautiful elm trees, and the back part of the lot is separated from the neighbours' by a small brook bordered by bushes."

That building was a favoured spot. There, dark souls were enlightened. There, the burdened found relief. There, believers enjoyed sweet fellowship and yielded obedience to the Lord's commands. Even the priests confessed that great changes had been effected, and wondered how they had been accomplished. Romanism was incompetent to the production of such effects, and could not account for them.

The adoption of a hymn book was another event of the year 1852. The want of such a book had been long felt. There was nothing of the kind within reach. English hymn books abounded, but they were useless to the French Canadians. They could not sing the praises of God "with the understanding," except in their own tongue. At length one of the missionaries prepared a collection of hymns suitable for worship, both public and private, about four hundred in number. It was entitled, "*Recueil des Cantiques Chrétiens, a l'usage des Eglises du Canada.*" This was a great addition to Christian enjoyment. When the congregation was mixed, as would sometimes happen, it was not unusual to choose hymns on the same subject and in the same metre, in both languages, and the singular spectacle was exhibited of the union of two nationalities, French and English, in one exercise, each in its own language. The theme was the same, and the tune was the same, though the words differed. Thus, for instance, suppose it was Dr. Watts's hymn, "Come, let us join our

cheerful songs," etc., it was easy to find a French hymn corresponding to it, both in subject and in metre. The English would sing Dr. Watts's, the French would sing their own hymn. Neither might understand the other, yet there was a holy and joyous union. We have repeatedly witnessed and joined in such an exercise.*

Madame Feller's letters to the Ladies' Associations in 1853 contain statements and observations indicating that a good measure of success continued to attend the efforts of the missionaries, and that conversions, bearing unmistakable evidence of the Divine blessing, were taking place at all the stations.

"I have passed some ten days at St. Marie, and enjoyed much while attending the meetings, which were held each evening, and by means of which several souls were abundantly blessed.

"One of our heads of families felt so deeply the love of Jesus, that he declared before all his determination to consecrate himself to Him, and with much feeling urged others to do the same. I found the simple-hearted words of this man more impressive than the most eloquent discourse. Several of the young people have heard the Saviour's voice.

"The very aged Christian, of whom we have already spoken, eighty-three years old, was so happy in singing the praises of God in the new house of worship that his tremulous voice was heard above all the others. It is touching to see this old man listen to the words of the gospel in childlike faith, and to witness his happiness while so doing. His dimmed eyes fill with tears of gratitude whenever he speaks of the boundless love of Jesus, in saving him at the eleventh hour."

Notwithstanding the generally even flow of spirits which Madame Feller enjoyed, she sometimes suffered from de-

* Another collection, entitled, "*Chants Evangeliques*," was published in 1862, partly under the auspices of the French Canadian Missionary Society. It contains tunes as well as hymns, and is extensively used.

pression. "April 15th, 1852.—My patience and faith are under trial: while anxious for the supplies which we so much need, I find the burden heavy, for the cry for help comes from every quarter. Nevertheless, I endeavour to keep near the Lord, and to cast all upon Him. O that He may soon come to my help, for I cannot take a single step. This wretched *money* has certainly been one of the greatest torments of my life. But I ought not to forget that it has also been the occasion of some of my present joys."

About the same time:—"I have been to the meeting this morning, and much enjoyed Theodore's discourse from '*Wilt thou be made whole?*' Yes! I wish to be 'made whole,'—entirely, completely. You wish for it also, do you not? Yes! I know you do; *we* wish for it. Oh! let us use all the means which the grace of the Saviour gives us. He wills to save us from *all* our sins and all our distresses. Let us agree to enter into that perfect, hidden, secret life which God wills. It lies in the depths of the heart. And He is powerful to deliver us from all injurious feelings of every sort.

"Think of the grace which filled the heart of Paul, and made him so gentle, so tender and kind among those to whom he preached the gospel. The source from which he drew that grace is open still. Go—draw from it, and fill your soul. You will be happy, and you will refresh and strengthen the precious souls which the Good Shepherd has committed to your charge."

Madame Feller's health was much impaired this year; but in feebleness of body she gathered strength in her soul. She "panted for God." Her breathings after holiness were intense, and her exhortations to those around her were remarkably pungent and powerful. At the same time it was manifest that diligent and minute attention to details was entirely consistent with high-toned spirituality. She looked upon all her engagements as forming part of the work of the Lord, and she laboured to act in the spirit of the apostolic

exhortation—"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. iii. 17). It mattered not what she was called on to do, or direct to be done; it might be the arrangements of the garden—the provision and selection of food for the animals kept on the premises—the agreement with a domestic—the planting of shrubs, trees, or flowers—the work of the laundry—the economy of the kitchen—or the employment of a carpenter or a mason; it was God's work, all of it, being connected with an Institution which was carried on for His glory in the salvation of souls—and so she was serving God all the time—in the house—in the garden—in the field—on the road,—

"As ever in her great Taskmaster's eye"—

and walking still "in the light of His countenance."

A benevolent friend visited the Mission House. "This is the generous friend," she said, "who gave $100 to Theodore at his last visit, and has given us this morning $150. God has sent him to us, to encourage my faith, and to check some misgivings which had begun to rise up in my heart. But I ought never to doubt or fear, after so many deliverances, and the long-continued faithfulness of my God."

Mr. Roussy had met with an accident, which confined him for some time to the house. "God," Madame Feller observed, "who permitted this accident to take place, wills to keep you apart with Himself—entirely with Himself. Place yourself in His hand, and *dans son cœur*, that you may enjoy closer fellowship with your Heavenly Father and your Divine Brother. I commend to you the 13th of 1 Corinthians. Read it *for yourself*. Nourish your heart with it. Let it fill your thoughts."

One of her letters contains the following reference to the progress of the work in a neighbouring district:—"Brother Roy has been to St. Pierre. He met the chief men of the place and preached the gospel to them. M. Bruno goes on

nobly. The curé preached against him, and told the people that a Protestant ought not to be a trustee of a school; but he has been retained, and the curé, who was also a trustee, has been dismissed. There is a recent convert to the gospel, named Normandin, with whom Roy is much pleased. There is a powerful leaven at work. M. Boucher goes on well, and is happy in his own soul. There is great irritation in ———; threatenings of fire, etc. Madame Beauvais is greatly alarmed, but her husband is firm. He has had a discussion with a schoolmaster before a number of witnesses. The woman Vacherian said to the rowdies, 'Burn, burn whatever you will, you cannot burn my soul.' She is neither disquieted nor frightened. Mr. Forrester and Brother Roy, who were returning in the night from Vacherian's, were set upon by men who were waiting for them in the road, and endeavoured to break their carriages with clubs; but they themselves received no injury."

In the fall of 1853 Madame Feller visited the United States again, accompanied by Mr. Williams, a young minister, who had received his education at the University of Rochester, under the auspices of the mission, and had recently entered into the service. They received gratifying proofs of Christian kindness.

New York, Oct. 8th.—"We are here with Bishop Boone and his wife, who are soon to return to China. We have also a young Chinese convert, who is to be ordained soon, and to return with Bishop Boone. This house is more and more the rendezvous of all peopies, languages, and nations. I know not if there is such another house in the world. Mrs. D— is active as ever.

"I am sad this evening. My heart and my spirit are depressed. I know why. I am not so near to Jesus as I should be. I have not lived sufficiently near to Him—to Him, and for Him. I must seek Him again in His Word, till He returns to me fully."

Oct. 10th.—"I am better, in my heart and my spirit,

to-day than yesterday. I have found Jesus again in His Word. Oh how much good that sixth chapter of John has done me! How sweet it is, not only to believe that He is the 'bread of life,' the 'bread of heaven,' and that His blood is 'drink indeed,' but to feel it!"

Oct. 21st.—"The account of your experience has done me good. I have read it again and again. I, too, have great need of faith, of confidence. I want the child's faith, the heart of the child who gives itself up to its mother—and *so* to believe God. I sometimes think that I know what faith is, and that I exercise it. I trust my God; His promises are living words to me. Then some feeling, some fear draws me back, and I doubt again. O my God, I believe; help Thou my unbelief."

Madame Feller's health gave way entirely when they reached Philadelphia. She was very sick for several weeks, and was tenderly nursed and cared for by Mrs. Read, a Christian lady of that city, who had been for years a warm friend of the mission.

Nov. 15th.—"Assuredly the tenderest mercies of the Lord are bestowed on me, and I can say that this sickness has been a great blessing. Before, I had indeed gained some strength, but I did nothing without great effort, and if I had continued, should probably have increased my old complaint. Surrounded by so many friends, I was every day engaged in parties and meetings, far and near, at which I was obliged to speak a good deal. But now, I am 'under arrest. My friends must manage the business that was in my hands, and I am compelled to refrain from exposing myself to any risk. Nevertheless, their zeal for the interests of the mission is increased, and there will be greater efforts made than ever. The annual meeting of the Ladies' Associations is to be held in one of the largest halls of the city. All the denominations will be represented on the platform, and the best speakers are engaged."

Nov. 19th.—"God be thanked, I continue to improve. My cough is still troublesome, but I hope that the attack

will soon be over; so you may be relieved in your minds respecting my health. Humanly speaking, I could not be in better hands; and besides, I am under the kind care of our Heavenly Father. My health, and all that concerns my well-being, is under His control, and He will always do with me what is for the best." She goes on to say that the public meeting was a magnificent success. The speakers were in their happiest moods, and everybody was delighted.

Nov. 30th.—"I think the ladies were not disappointed in making the annual meeting so public and so Catholic. They have gained the sympathy and support of all denominations. We have received 900 dollars, and hope for some further additions."

When she recovered, Washington, Baltimore, and other places were visited. The weather proved remarkably fine, and the journey refreshed her.

But her health failed again, and the year 1854 was for the most part a year of suffering. In the early months of the year she was chiefly confined to her room, and the correspondence of the mission was conducted on her behalf by Madame Normandeau.

A calamity befell the mission at St. Pie. The mission premises were destroyed by fire, and the congregation and school were scattered for a time. Yet even this affliction was productive of good. The removal of the girls' school to a better locality had been long desired, and some eligible premises at Longueuil being offered for sale, a purchase was effected. The school was removed to that place, the course of instruction was enlarged, and in the "Feller Institute" very many young persons have received a useful education, based on religious principles, and fitting them for the duties of life and for the enlightenment of others.

In the autumn, Madame Feller left Canada for a time, and after meeting the Ladies' Associations at New York and Philadelphia, she proceeded to St. Augustine, Florida, to spend the winter there, and thus avoid the cutting cold

of the northern climate. She addressed the Ladies' Associations from that place in the following terms :—

"St. Augustine, Florida,
"Dec. 22nd, 1854.

"LADIES AND DEAR SISTERS,—A long time has transpired since I have had the pleasure of writing you; and it is from a far-off country, and one very different from that of my adoption, that I address you to-day.

"A long continued cough, with general debility, have obliged me to flee our rigorous winter, and the advice of experienced physicians has sent me to breathe in the beautiful climate of Florida, where I await in peace and in hope the good pleasure of my Heavenly Father.

"For the time being He has compelled me to be quiet; He has removed me from the life of activity to which I had given myself; but my heart is still there, and hence watches with solicitude the progress, the difficulties, and the necessities of the work. My special desire is to watch it with faith in God,—with that strong implicit faith which shall transport the mountains of difficulties which are before us. Allow me, dear sisters, to speak with you of one in particular, which at this moment seems to me very high; it is the completion of the new house for our girls' school, the want of which is more urgent than ever, since the burning of that at St. Pie. You already know that providentially we have been able to purchase, in a very central situation, a house partially constructed: we now desire to prepare it to receive fifty pupils; and if the means are furnished, it will be completed next autumn. But here is the mountain! The expense will probably amount to $7000!

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"I know that there is a crisis in business—that the value of property has decreased, and that expenses must necessarily be diminished; but I fear that for too great a number of persons the diminution is rather in the offerings for the advancement of the cause of our God. Surely this

should not be for those who say continually, 'Thy kingdom come.'

"Dear sisters, will you then take courage, and go and ask of those who hold in their hands the silver and gold of our Lord, to give you a little of it, in order that we may construct our house, and continue the labours we have commenced in spreading the knowledge of our Saviour and the blessings of Christian education among our dear people who have been so long deprived of it?"

Madame Feller's correspondence during her sojourn at St. Augustine afforded continual proof of her deep interest in the mission, as well as of the ardour of her own piety.

St. Augustine, Florida, Dec. 28th, 1854.—"I have sometimes said to you that I have often suffered much from yielding to my imagination. I have lost much time; I have seen things in false colours, and exposed myself to great distress by giving way to the 'vain thoughts' which David hated" (Ps. cxix. 113), "and which I desire to hate more and more. This is one of the sins of my life; it is that with which I am specially called to struggle; it is a form of temptation which has separated me from some whom I loved, exposed me to danger in journeying, in the midst of new scenes, among strangers, in a new country. I have asked the Lord to deliver me, by granting me a firm will, and preserving me from every thought that is inconsistent with truth. The Lord in His faithfulness has heard me.

"My inner life is calm. I commit all whom I love—all our affairs—my health—my future, to our Almighty and All-gracious God; and I desire to live to His glory, not disquieting myself about anything, praying continually, and staying myself on the most holy faith which He has given me."

St. Augustine, Jan. 8th, 1855.—"I was pretty well on Sunday, Dec. 31st, which was a remarkably fine day. But since the 3rd inst. I have not been so well. I have coughed more, and the pains in my stomach, side, and chest have been more violent. In consequence I have been weaker.

I am also somewhat sad and discouraged, which only shows that I expected and desired my cure more than I supposed or acknowledged. In fact, as far as I know my own heart, I had said to God when I came here, 'Thy will be done, whatever it might be, sickness or cure. Now, I say it again, I desire it still. I give myself up to the will of my God, being quite sure that it will be good for me. I know not whether this is the effect of the relapse, but for some days past I have prayed with more earnestness for health, and I have asked of God, if it be His good pleasure, to give me faith to be cured.

"You are doubtless holding the meeting of Committee to-day. I have prayed very especially for you, that you may all be enlightened, directed, guided from on high in all your deliberations. I have asked for you all that you may cherish brotherly love, and that you may each of you avoid whatever might cause pain; and I hope that the dear president will remember that he is bound to discharge his duty 'with diligence' (Rom. xii. 8).

"Do not forget that a minister must be a man of prayer, he would save souls. He must present them, one by one, to the Saviour."

St. Augustine, Jan. 14th.—"This is the best Sunday that I have spent here. I have not been able to go to church; I was not well enough, and besides, the weather was unfavourable, being cold and wet. I have spent the day alone in my room, with my God and His Word, and have been richly blessed. I have also read a meditation on the resurrection with deep interest. Oh what a subject it is for the child of God! I see much more clearly than at first why the apostles spoke so much about it. It is good to think of it—to study it—to make it a theme of meditation. The question of the first resurrection has much engaged my thoughts. It is a very serious subject, adapted to urge the children of God to seek greater holiness, and the careless to inquire after life. I think that we do not give sufficient attention to it.

"I have been much occupied to-day with thoughts on our work. I still call it *ours*, although I am so far away that I can only pray for those of you who are actively employed in it; and I beseech the Lord to manifest His elect among our people.

"You remind me that I am still a missionary in my retreat. Yes, by the grace of God, I am; and it seems to me, that if I shall yet spend days and health and life in the work, I shall better understand the great missionary enterprise. At present, I have but one thing to do, and I give thanks to my God that He permits me to do it with so much pleasure: I pray for those who are labouring in the heavenly work, and entreat of Him who only can move the hearts of men so to put forth His power as that a great number of those who are found on the mission-field may receive the good news of salvation. I make the tour of all the stations;—I journey with pleasure to Salem, and rejoice with Brother Pasche;—I am pleased also that you pray for those in Pointe-au-Trembles, and I do not forget them before God.

"I thank God that I can tell you I am tolerably well; but I feel that the roots of my cough are very deep. I cough less in the night, but always in the morning, with abundant expectoration. Every little thing increases the cough, and the pains in the stomach."

In writing to the inmates of the Mission House, that establishment, with all its belongings, was evidently before her eyes, and she wished to know how everything was going on. Her inquiries were manifold and minute. Was the house warm? Had the mason stopped up all the holes in the walls? Did they burn much wood? Was the shed properly fitted up for drying the clothes? Had the cow calved? Was there milk enough for their tea? etc., etc. Nothing escaped her attention.

In her next letter (Jan. 29th) she gives an account of a fortnight's serious indisposition—violent headache—symptoms of influenza, feverish attacks. She was confined

to her room, and for some time was unable to write. "But while I use the remedies, it is not from them that I expect the cure. Like yourself, I ask it and expect it from God only. See, I am at the south, in a climate which, humanly speaking, ought to cure me: I live alone, in a state of entire rest; I do not talk, and am almost as if I were at home. No—it is not from the means that I expect health; if I am to enjoy it again, my God must give it me. I know that He can; but wilt Thou, O my God?"

St. Augustine, Feb. 10th.—"I wish to know what was done at the last meeting of the Committee. I must tell you what happened to me on that day. I did not know whether they would hold a meeting of the Committee on the 30th, ult. I was very miserable that morning, suffering much from my head, distressed by the cough, and so weak that I could not read, or even think. I was sitting in my easy chair, almost stupid, when all at once I was filled with a lively emotion which seemed to transport me to the spot where the Committee were accustomed to meet. I saw their sorrow, and their necessities, and all our work appeared before me. It was given me to pray for each missionary, individually, for the Committee, as a body, and for the whole work, with an unction and an earnestness which I have rarely felt. I was deeply humbled for us all, and on my own account especially, thinking of the evil that we have done, and of the good which we should have done. I had a deep conviction that we have been sustained by divine grace, and an earnest desire that we might live for the glory of God, and labour only for Him, and according to His will. It was given me in that hour of humiliation and communion with you all to ask large blessings of the Lord, and to expect, without doubting, all that was asked."

St. Augustine, Feb. 21st.—"I write to-day in a more cheerful mood than before, because by the grace of God I can say that I am better. I cough less, especially in the morning. I am stronger. My nights are good. I am

really beginning to get well, and I receive it from the Lord, as a gift of His almighty goodness. I purpose to remain here some weeks longer, because I think that it is my duty. It would be very imprudent to expose myself in a colder climate than this before the spring is well established. I have determined, therefore, to remain here as long as it shall be necessary, and I am glad and thankful that I am able to do so. I think that my eyes and my heart are more opened to see and to feel the benefits which my Heavenly Father so abundantly bestows upon me. I would not forget one of them. Let all that is within me bless His holy name."

St. Augustine, March 3rd.—"Considering what a severe winter you had, I am the more thankful that I am here, for certainly the climate, the rest, the silence, have done me good. In fact I am very happy here. I live near my God. His Word, communion with Him, and prayer, are sources of comfort and joy. Sometimes the spiritual is weakened by the physical, and is unable to rise and drag itself along; but it is better to creep to Jesus when sick, than to run, when in good health, but far from Him."

About a fortnight after the above was written, Madame Feller left St. Augustine, where the heat had become oppressive, and went to Augusta, Georgia, having received an invitation to visit a lady resident there, whose acquaintance she had formed in New York.

Augusta, March 27th.—"I cannot tell you how glad I am that I left St. Augustine. The weather became cooler when I left, but I have not regretted my departure one minute. While I was there I suffered much from the want of cold water. The water we had to drink was almost lukewarm, and as I was almost always thirsty I could not help drinking it, but at length I found that it was injurious to me. Oh how I longed for a glass from our well! You would have smiled, I am sure, if you had seen me drink the first glass of iced water on board the steamboat. But that is only a trifle. I have great reason

to thank God for the benefit I received in Florida. I desire to praise and bless Him as long as I live."

Augusta, March, 28th.—"I am very agreeably situated here, in a large house, a large chamber, and when it is warm enough, I shall be able to take the fresh air without fatigue. This place is admirably chosen for me. Madame Rembo, the mistress of the house, is a lively Christian, and always ready to talk of the love of Jesus."

Augusta, April 5th.—"God has answered your faith and your prayers. Thanks to His goodness, His almighty goodness, I am better, much better. Have I not made great progress, when I have caught no cold, nor suffered any relapse since I left St. Augustine? And we have here really cold days. Notwithstanding that, I cough less—very little in the night. My worst time is the morning, but it is short, and I have lost the crushing weakness which I used to have in the morning. I am able to take breakfast with the family, which I could not do once when I was in Florida. Some persons told me that I should feel the benefit of the winter in St. Augustine after I had left the place. At any rate, it is certain that I am much better. Whether it is owing to the climate or not, I cannot tell: I know that all comes from God, and if it is His will to grant me yet some days of health and life, I pray for grace that those days may be my best days, fully occupied in His service, in faith, love, and godliness. I think that I understand life better than I did, and my ardent desire is that I may no longer live to myself, but that Jesus may live in me. My God, may it be so!

"I thank you particularly for your account of the proceedings of the Committee. I am well satisfied with their decision respecting Longueuil. As to the question of finishing only a part of the house this year, on account of the expense, I leave it altogether in the hands of God. I expect everything from Him. All belongs to Him. He can just as easily give us much as little. As faith, stripped of human surroundings, looks to God, we can do everything. He will supply means and raise up instruments according

to His will, and in His own time. I can say to Him, in all simplicity, 'I believe, O Lord, I expect; keep me from doubts.' I hope that in planning the house, certain conveniences will not be forgotten—wardrobes, closets, in every part. Think of it; it is of great importance."

As spring advanced, the heat became intolerable. At 10 p.m. the thermometer stood at 90°! No wonder that she expected *une triste nuit*. It was desirable to leave as soon as possible. She dreaded a long journey by rail, and in the steamboat there was the discomfort of sea-sickness. "I pray to the Lord for light and direction, and expect that He will grant the same. He knows what is best for me, and He will point out the path of duty."

Philadelphia, April 28th.—"I left Augusta last Tuesday (the 24th), and took the steamboat at Savannah on Wednesday, arriving here this morning. My voyage was very pleasant in all respects. I have seen the tender goodness of my Father, who raised up help for me when I needed it. I have been deeply moved by receiving such manifestations of His love in the eyes of the world. These are but small matters, but to me they are great. They were answers to my prayers: so that I may regard this voyage as an encouragement to my faith and confidence. 'I know that thou canst do everything'" (Job xlii. 2). "I love to repeat those words of Job, when presenting to the Lord *all*, *all* my wants. Have I not reason to abound in praise and thanksgiving?"

At Philadelphia she was joined by the Rev. L. Normandeau and Madame L., who were engaged in collecting for the mission. Madame Feller would have gone with them to Washington, Baltimore, and other places which they visited, but she had caught cold on board the steamboat, and it was necessary to be cared for again as an invalid in her friend's house at Philadelphia. She had prayed that if she had a relapse it might not be among strangers; and so it proved. She was always at home in Philadelphia.

She reached Grande Ligne, after an absence of seven

months, about the middle of June, and immediately resumed her accustomed labours. She found an addition to the mission staff in the person of the Rev. T. Riendeau, a former pupil in the Institution, and subsequently a student in the university of Rochester. He was ordained as a Christian minister at Grande Ligne, Feb. 14th, 1855, in the presence of a large congregation, and has since earned the reputation of a "workman that needeth not to be ashamed."

Madame Feller found the mission, as it had often been, in very serious pecuniary difficulties. The funds of the American Baptist Home Missionary Society, on which their salaries were dependent, were at that time so low that the usual quarterly payments could not be made, and no fixed day could be assigned; all the officers of the Society could say was, that the money would be remitted as soon as possible. "This is a trial," Madame Feller observed, —"an exercise of faith. I remember that we have already passed through difficult circumstances and dark paths, and that our God has appeared for our deliverance. He has not changed. His arm is not shortened that it cannot save; we shall again experience His faithfulness." At the same time she took occasion to advise Mr. Roussy that it would be proper to instruct his people in the duty of *giving* for the support of the cause. This was the union of good sense with Christian trust.

With a view to obtain a legal position in the country, it was judged needful that the Grande Ligne Mission should possess corporate powers. An Act of Incorporation was procured from the Canadian Parliament, and "The Evangelical Society of La Grande Ligne" took its place among the Institutions of the country, not richly endowed, as many of them are, but possessed of power to hold property and employ it for the purposes of the Corporation, and empowered to wield the authority of the law in defence of its material interests.

A copy of the Constitution, which was framed under the authority of the Act, is subjoined.

"I. This Society is called the Evangelical Society of La Grande Ligne.

"II. This Society has for its object the diffusion of the benefits of education and the propagation of a knowledge of the Gospel of Jesus Christ.

"III. All those employed by this Society as Pastors, Evangelists, Colporteurs or Teachers, or in any missionary labour whatever, shall be members of the Society; also all those who pay the annual sum of one dollar or more. The payment at once of thirty dollars, made by a person or in behalf of any person, will constitute a life-membership.

"IV. The business of the Society shall be transacted by a Committee of Directors, composed of nine members, who shall be elected by ballot in a general meeting of the Society, by the majority of the members present. A majority of the entire Committee shall form a quorum competent for the transaction of business.

"As soon as possible after their nomination the Directors shall choose from their number a President, and a Secretary-Treasurer, whom they will have a right to depose when they shall judge proper.

"V. The Directors can only be chosen among the Missionaries of the Society recognized as Ministers, who shall always form the majority, and amongst the Life-Members professing the following doctrines: the authority and divine inspiration of the Old and New Testaments; the personality of the Father, Son, and Holy Spirit, united in the Trinity; the depravity of human nature; the remission of our sins by the expiatory sacrifice of the Son of God; justification by faith in Jesus Christ; the necessity of the renewal of the heart by the Holy Spirit; the eternal duration of future rewards and punishments; the baptism of believers only.

"VI. The Society shall have, at the time and place specified by the Committee of Directors, an Annual Meeting, where reports of the transactions of the year shall be read, and when the election of new Directors shall take place.

"VII. All Auxiliary Societies or Churches which shall aid the Society will have the right to be represented by a delegate in the Annual Meeting.

"VIII. No alteration can be made in this constitution without the consent of two-thirds of the Members present at the Annual Meeting; provided at the same time that the proposed alterations shall have been announced at the previous Annual Meeting."

The Feller Institute was opened in November. In her annual letter to the Ladies' Associations Madame Feller speaks thus of the school:—

"We consider this Institution for the education of our females as a gift of God to our country, and one of the best means of scattering the inestimable blessings of the gospel around its firesides.

"We have opened with but twenty-six pupils, although we had applications and room for a larger number. But the prices of all articles of food are kept so high that we thought it prudent not to fill the house this winter.

"One of the rules of the Institution is, that each pupil shall pay something; those who have the means, three dollars a month; others two; and the poorest, but one;—those who are too poor to pay this modest sum must find friends who will pay for them; we have a member of this class, for whom we solicit friends.

"These small sums paid by our pupils are for us a proof of great progress; instruction is appreciated, and this is one of the effects of the gospel. Before its light shone upon our people, very few fathers would have paid three dollars a month for the education of their daughters.

"The plan adopted at St. Pie is to be carried out at Longueuil: the pupils are to do all the work of the establishment. Mlle. Joute, who is well experienced in household matters, directs them in this department.

"Madame Lafleur has charge of the studies, and will be assisted by Mlle. Brocher, a young person whose heart and

tastes are missionary, and who has left a school in Switzerland to come and settle herself in that of Longueuil, for which she seems to us perfectly adapted. We bless God for having led her to us."

This brings us to the close of twenty years of labour and prayers, and offers a fit opportunity for thankful review.

In October, 1835, Madame Feller and Mr. Roussy entered Montreal as messengers of the gospel, without any definite plan of operations, uncertain how they would be received, and whether even Protestants would smile on their movements. For some time, as we have seen, they encountered great opposition, and were treated as "the offscouring of all things." Gradually, the eyes of men were enlightened; the true character of the missionaries was discerned. Sympathy and support began to be tendered. Above all, the blessing of God accompanied the sowing of the gospel seed, and it sprang up and bore fruit. Earnest inquiry after truth was aroused. The Scriptures were read and carefully searched, with fervent prayer for enlightenment and grace. The regenerating influences of the Holy Spirit were felt in the hearts of many of the inquirers, and the result was that they heard the voice of God, commanding them to "come out and be separate." They publicly professed "repentance toward God and faith toward our Lord Jesus Christ," and associated themselves in Christian churches, according to the pattern of the New Testament. Several hundreds of persons gave evidence of genuine conversion. Churches were founded at Grande Ligne, St. Pie, Salem, and St. Marie, where the Word of God was preached, and the laws and ordinances of the gospel observed. Many of the members of these churches had emigrated to the United States, or removed to Canada West; many had died in the faith, rejoicing in the finished work of the Saviour; while in some few instances backsliding had occurred, and the knife of discipline was necessarily used. But a goodly number remained, whose consistent deportment and zeal for the salvation of

souls afforded satisfactory proof that in them the gospel had become "the power of God unto salvation"—present, visible salvation. The work of God was carried on by ministers, colporteurs, and teachers, sixteen in number, at fifteen stations, where six or seven hundred persons listened every day to the gospel message, and that message was taken to the houses of thousands more, who were weekly visited by the servants of the Lord. There were schools at the stations, furnishing useful instruction to the children. General knowledge was widely diffused, and its civilizing, improving influences gratefully acknowledged. The publication of the *Semeur Canadien* was a powerful auxiliary in these efforts. (That periodical has been since discontinued.)

All this was the result of twenty years of Christian labour, commenced by two persons, at first unknown and unbefriended, but who had proceeded quietly and perseveringly in their work, trusting in the grace and faithfulness of God, and finding that "they shall not be ashamed that wait for Him."

CHAPTER XVII.

CONTINUANCE. A.D. 1856—1866.

GENERAL SKETCH OF THE MISSION—INTERESTING NARRATIVE, BY M. NORMANDEAU—SUFFERINGS FOR THE TRUTH—CONVERSION OF AN AGED MAN—PERSECUTION OF CONVERTS—EMIGRATION—ROMISH TIRADE AGAINST FREEDOM—MADAME FELLER'S UNTIRING EFFORTS FOR THE CONVERSION OF THE YOUNG—RESTRICTION OF HER LABOURS TO GRANDE LIGNE—HER HEALTH STILL DECLINING—VOYAGE TO EUROPE—SICKNESS AT LAUSANNE—RETURN HOME—NARRATIVE OF THE MISSION FROM 1862 TO 1866—PARALYTIC SEIZURE—INTERESTING CASES OF CONVERSION—DEATH OF E. ROY.

THE state of the mission varied but little for several years. The usual alternations of all religious history

were experienced. Sometimes the servants of God were elated; sometimes depressed. The money difficulty was a chronic trouble, now and then assuming acute forms and presenting threatening symptoms. Yet deliverance came, and the work of the Lord continued to advance.

Conversions are always wonderful events. It is easy to change one's creed or mode of profession, and to join another party; but when a man becomes "a new creature," in Christ, being "born of the spirit," the divine operation is manifest. The preliminary struggle may be more or less violent. Sometimes it is powerful and protracted; the "strong man armed" resolutely "keeps his palace." In other cases, the holy influence seems to descend slowly, and "droppeth as the gentle rain from heaven." But there is always proof of the new birth, whatever variety there may be in the process; and the fact that the word of truth is made use of in the production of the change is often more distinctly marked in conversions from among Roman Catholics than from any other body of professing Christians—partly because the truth has been kept from them, and partly because it has been supplanted by error and superstition. When the fog is cleared away and the pure light shines, the transition is strange and joyous. The happy ones exclaim, "The Lord hath done great things for us, whereof we are glad" (Psalm cxxvi. 3).

Every year furnished manifestations of the "mighty power of God," gladdening the hearts of the missionaries. Some instances may be adduced.

For the following narrative (which is copied from the *Swiss Mission Register*) we are indebted to the Rev. L. Normandeau, who was stationed for some years at Quebec.

"On entering my house one day, after a round of visits, I found in close converse with my wife a woman, whose poor and simple but neat attire indicated a person of the working class, that with which I am continually brought

in contact. Her appearance was agreeable, and her features denoted a finer organization than we generally meet with in a woman of her class; and although upon her face were the lines of long and deep suffering, caused, as I afterwards learned, by many years' illness, she manifested at this time sentiments of intense pleasure. My wife introduced her to me, saying that for more than an hour they had been conversing together of the good news and of the Saviour's love. I immediately joined the conversation, and learned forthwith from the woman herself how this visit had been brought about.

"For some years back she had lost her confidence in her priests, and it had been impossible for her to believe all the doctrines of their religion; consequently she had ceased to follow its forms, and her husband and daughter had followed her example. But for the two last years she had not been at peace: her soul had often been troubled. She thought that a true religion must exist somewhere, and she ardently desired to find it; but not knowing whom to address on the earth, and fearing to be led still further astray if she trusted in men, she daily asked her God to show her the way. In a relapse of her sickness, that brought her near the gates of death, she promised the Almighty to make every effort to discover the way of salvation, if He would restore her to health. One day, then, after a night of prayer, she felt impelled to go into the city and seek out a minister. But how do this? She knew no one out of the Romish Church; and more than this, she could only speak French, and the ministers, as she thought, were all English. Notwithstanding this, she started off, praying the Lord to guide her. She stopped some children on their way to school, and asked them to tell her where the good minister lived. 'What minister?' said they,—'Dr.—?' 'Yes,' replied she, having no choice to make. They took her to his door, and she simply told him that she was seeking the truth. The Dr., who spoke little French, addressed her a few words of encouragement, and gave her

a note to take to the Bible Depository, where he told her she would find the true word of God in French, from which she would learn 'the way, the truth, and the life;' and if it met her needs, to return in a few days, and he would accompany her to the house of a French minister. She went, and he who had charge of the Depository was deeply interested by her appearance, and knowing me well, after giving her what she desired he brought her to my door.

"These are the interesting circumstances that introduced her to our house. My wife had read to her those passages of the Word most fitted to give her an idea of the religion of Jesus, those which show us the infinite love of our Saviour God for a sinful and lost world, the end of His sacrifice and His death upon the cross, the command to love one another that He left to His disciples. Hardly had she heard these blessed truths when she exclaimed, 'It is my God who brought me here. I see it clearly, He has heard my prayers: this is the truth that I have been so long seeking; this is the true religion, I believe it with all my heart. I have long felt that I was a great sinner; I now believe that Jesus died to save me.' And tears of holy joy suffused her eyes, and from her heart burst forth deep sacred thanksgivings, in which my wife united.

"It was in this disposition and with these sentiments that I found the subject of our narrative on entering my house: she was a believer; she had received pardon and peace; she was a child of God. For my wife and myself it was most evidently the work of the Holy Spirit. I continued to speak to her of the goodness of God towards us, and especially to herself, and her joy was unspeakable. One thought, however, troubled her: could this salvation only be brought to the heart of her husband! Could he but believe and be saved! I fixed with her upon a day when I would meet with him, agreeing that meanwhile we would bear him on our hearts before Him who had led her into all truth. We knelt together and laid our burthens on the Lord; and she returned to her home rejoicing.

"A few days after this I went with a friend to fulfil my promise. We were hardly seated when the conversation fell upon the practices and doctrines of the priests. The husband having said to us that for a long time he had lost all faith in them, we spoke to him of the religion of Jesus, and of the full salvation procured for all those who believe in Him. He seemed much struck with what he heard, and owned that this religion had more to recommend it than that of the priests; and when we rose to leave, he begged us to lend him the book which contained such consoling doctrines. The following Sabbath found him and his wife in our little chapel, where he has met with us ever since.

"To return to the story of this interesting woman, who became a believer as soon as she heard the Word—she very soon learned from the gospel that she should be baptized on a profession of her faith. She expressed an ardent desire, and manifested an extraordinary eagerness to accomplish this rite; she was strongly opposed to any delay. On the day fixed according to her wishes, her husband, seeing her feeble and ill, endeavoured to prevent her leaving the house, telling her she was going to seek her death. But though she had never before opposed him, she replied decidedly that nothing would prevent her accomplishing the will of her Saviour, and that if he did not think best to accompany her, she would go alone. He followed her, but unwillingly, and evidently displeased. She made a profession of her precious faith before numerous witnesses, French and English, and was 'buried' with Christ in baptism, and raised to 'newness of life.' On the morrow her husband expressed to me his surprise and joy that she was even better than before the ceremony.

"This eagerness to receive baptism, which appeared to us so extraordinary, was also the work of the Spirit. After her baptism, this dear sister appeared only once in our chapel, and that time she was borne there for her burial. Wetness and inclement weather had prevented her meeting with us in our gatherings; and about six weeks after her

profession of faith her disease developed itself rapidly, and she was soon confined to her bed. During this last illness, which lasted four weeks, and during which her husband scarce left her for a moment, she was visited by relations who cruelly reproached and insulted her, by priests and nuns who fatigued her by their exhortations and denunciations; but she remained ever firm, and calmly replied to all that she knew in whom she had believed, and that Jesus was her best friend. I need not say that she was frequently visited by the brethren and ourselves, and that she was consoled and fortified by the reading of the Word and prayer, and that at her bedside Jesus was made precious to us all. Here it was given to her husband to believe, and the name of Jesus was magnified.

"On Sunday evening I went to visit her; she was, as was her wont, half-seated, supported by her husband; the cold damp of death was upon her brow and hands. I asked her if it was well with her soul. She answered, 'All is peace,' though she was suffering much in her body. She begged me to remain with her, and we discoursed long of the love of God for her, of her happiness in finding Jesus, and of the glories that awaited her. In the morning she had told her husband that this would be her last Sabbath on earth, and often through the day she was heard to say, 'Come, Lord Jesus! Come quickly!' Near ten o'clock the signs of her departure were more evident; but we could still hold converse till eleven, after which she could only manifest by signs that she understood me. The king of terrors was at the door, and we threw ourselves on our knees to commit into the hands of our covenant God this soul washed in the blood of the Lamb; and five minutes after eleven our sister was not, for God took her. She had passed her last Sabbath on earth, and had entered into her eternal rest. The Holy Spirit had finished His work."

Some time before the event just narrated, an intelligent Canadian who resided about fifty miles from Grande Ligne, and had heard many strange and contradictory reports

respecting the missionaries, arrived at the Institution one Saturday evening, having determined to spend a Lord's day there and examine everything for himself. He was in a state of profound ignorance; his soul was all dark; but what he saw and heard excited deep emotion, and enkindled earnest desire. He took back with him a New Testament. His first night after his return home was spent in relating to his family what he had seen and heard. He showed them the New Testament, and declared his conviction that truth would be found there. At first, they refused to read it: "It is a Protestant book," they said, "a cursed book." After a while, however, they overcame their repugnance, and, to please their father, began to read the sacred volume. Light flashed upon them, revealing to them their danger as sinners against God; inquiry followed; faith sprang up, and the family became Christian. Other families in the neighbourhood received the truth, and a wide field was opened to evangelic enterprise. "Our dear friend," say the missionaries, "by his firm Christian character, his straightforwardness in confessing Jesus Christ, was considered as a pillar of the Protestant edifice, and was the principal cause of the introduction of the gospel into this place (St. Remi). It was against him that the hatred and the wickedness of those who were opposed to the gospel were most drawn out. None of our Protestant Canadians have suffered more than he for the faith. Insults and contempt were not spared to him. Two years ago, as he was quietly reading the Bible in the house of one of his sons, eighteen miles from his own home, a troop of men, armed with large sticks, and masked, entered the house, fell upon all those that were present, but principally on our old friend, whom they left on the floor, bathed in his own blood. Some time after, these same evil disposed persons who had assailed him caused him to be dragged to prison under a false accusation of perjury. When they seized him he was outside of his house, and suffering intensely from

cramp in the stomach, to which he had been subject several years; and without regard for his sufferings and age, they cast him as a dead animal into the bottom of a large waggon, drawing him along on the most dreadful roads, so that from the suffering he went through he became quite insensible. During the journey those who conducted him spared no manner of insults towards him, pushing him about and kicking him with their feet, exclaiming, with awful oaths, 'You cursed Protestant, are you dead?' None of these trials shook his constancy; on the contrary, he came out as gold tried in the furnace. His soul was enlarged, his faith developed, and at the same time he became more humble and pious. But he never fully recovered from the sufferings endured at that time; he had no more the same life, the same strength; his iron constitution began to give way under the disease caused by the contusions he had endured, and gradually he was brought to the grave.

"When the signs of dissolution began to appear more clearly, our friend became only the more Christian. He was truly a man of prayer. It was always one of our sweetest enjoyments to converse with him. He would have liked to live some years more, to see the progress of the gospel, which was the one desire of his heart; but since such was not the will of God, as a docile and submissive child he committed himself into the hands of his Father, happy to exchange earth for heaven."

Mr. Roussy reports an interesting case. "We have been rejoiced by the conversion of an old man, aged 74 years, and the father of a numerous family. Nearly twenty years ago he received as a gift a New Testament from an English family in his neighbourhood. The reading of it opened his eyes entirely to the errors and abuses which his reason had found in his own church. All that he had seen there led him to believe that it could not be the true church, if there was such an one. But where was the truth to be found? was a question about which he did not trouble

himself. He lived in perfect indifference as to religion, while all the time accusing the priest of infidelity to God. Yet in the midst of gay life he was often unhappy; his conscience at times reproved him severely and disturbed his peace. He was in that state of mind when some of the missionaries became acquainted with him and spoke to him of the truth. It completely harmonised with what he had read in the gospel; but he was so much afraid of the world that he would rather have given all that he possessed (for at that time he was in good circumstances) than be known as sympathising with Protestants, in fact as being a Protestant. From that moment he lived long years of anxiety in the fear of being found as such. But the Lord was merciful unto him, and He whose patience endureth for ever waited for him, and finally the Word, which is 'quick and powerful,' found its way to his soul and triumphed over his fears. Feeling this power, he trusted himself in the hands of the Heavenly Father, and found peace to his soul. His wife, who was then a sincere and devoted Roman Catholic, was for a long time opposed to his views, but she was also brought at length to know the truth of the gospel of Jesus Christ and to follow it, with several of her children.

"When he made known to the priest his determination to leave the Church on account of its errors, the priest was very angry, and on the three following Sundays took for his text this separation from the only Church, and made the name of our friend the butt of his vituperations and sarcasm, inciting his parishioners against him. Having still a large family to provide for, and depending entirely on the labours of his hands, he sometimes suffered for want of food, because everybody was against him and refused him work. But the extremity of man is God's opportunity. Our old friend sought refuge in Him, with his whole family; and the Lord gave him new friends, at the same time that he imparted to him divine grace. And as he was a man universally esteemed before his conversion, he soon re-

gained the friendship of his neighbours. Quite lately he was called to watch at the bedside of a dying Roman Catholic, renowned for his devotion to the practices of the church. The sick man loved to hear him speak of Jesus and His love; he listened attentively to the reading of the blessed Word; and so our friend was the instrument of preparing his soul for the entrance into the valley of the shadow of death."

The enemy was always busy. Constant proof was afforded that "the carnal mind is enmity against God." The usual weapons of misrepresentation and slander were plentifully used against the converts. Copies of the Scriptures were seized and destroyed. Every effort was employed to prevent attendance on Protestant worship. Sick beds were watched, and intrusion of priests on the dying were essential parts of the obstructive policy. Actual violence, as we have seen, was not unfrequently inflicted. "The church of Rome," said M. Boucher, Belleville (an educated Canadian who embraced Protestantism some years ago, and from whose letter to a priest the following passage is taken) "so little regrets the seas of blood she has shed that even now she persecutes everywhere; she thinks she has power to do so with impunity. The French Canadians recently converted experience this daily. The Catholics serenade one, cut down the trees of another—destroy his harvest or cut off the tails of his horses—burn down the house of this one—lay a snare for another, or beat him. If he is poor, they refuse to give him any work, in order to force him to expatriate himself. I do not say this in any feeling of bitterness for any persecution which I may have suffered; for in the remarkable providence of God, who knows my weakness, I have not suffered anything of this; but I believe truly, I may say, that I am probably the only one who could say as much. The *Shepherd of the Valley*, a religious journal, published at St. Louis, Missouri, said not long ago, 'that the Romish Church alone had the right to persecute, because she alone holds the truth, and that if

she does not do so now, it is because circumstances do not permit it;' that is to say, being no longer the most powerful, she would not be allowed to do it."

The maltreatment of converts was mostly confined, however, to the early period of the history of the mission. The Romanists discovered that the employment of violence was an unprofitable policy, and that their experience was likely to resemble that of the Egyptians, of whom it was said that "the more they afflicted the Israelites the more they multiplied and grew." Of late, therefore, they have abstained from overt acts of opposition.

Emigration has been a perpetual drain on the churches. At first, it was caused by persecution. But in the majority of instances it has arisen from the difficulty of procuring a livelihood, and the prospects of a better condition which removal to the United States presented. The weakening influence on the churches was seriously felt, as the active and enterprising generally constituted the bulk of the emigrating class. The only alleviation of the pain which those changes produced was the belief that the Christians who emigrated became messengers of the truth among their fellow-countrymen who had already settled in the foreign land, and who were less likely to be hindered in their search after truth there, than in their own country; for freedom of thought is dreaded by the Roman Catholic hierarchy as one of the greatest evils that can befall society. In a pastoral letter issued to his diocese in the year 1858, the present Roman Catholic Bishop of Montreal said, "We will show that it is not lawful for anyone to be free in his religious or political opinions, but that it belongs to the Church to teach her children how they will be good citizens as well as good Christians. This is what the Supreme Pontiff, Gregory XVI., has stated and shown in his memorable encyclic of 15th August, 1832. He has told us into what a fearful abyss freedom of thought leads not only religious but also civil society. According to him, 'freedom of thought is nothing else but freedom of error,

which destroys soul, truth, and society. It is the bottomless pit, from which issue a smoke so thick as to obscure the sun, and locusts to spoil the earth. This freedom of thought is a poisoned spring, which gives death to nations —far from regenerating them, as is pretended. It is a principle erroneous, absurd, or rather it is delirium.' Thus it is qualified and described by our sovereign Pontiff." The "sovereign Pontiff," according to the modern doctrine, is infallible. The above effusion is therefore orthodox and divine, and the Roman Catholic is the veriest slave on earth, dancing in his fetters, and proclaiming himself free!

During the latter years of her history Madame Feller's personal efforts were mostly limited to the Mission House. Her excursions to the United States had brought her into connection with Christian friends in many places, and strengthened the interest with which the mission was regarded; they had also afforded her opportunities for pressing the claims of religion on individuals, in her own gentle and affectionate way, and often with pleasing results. The following in an instance of that kind. Some years ago, when she was at Charlestown, Massachusetts, she met an American gentleman, a Commodore in the Navy, who was accompanied by his daughter, a beautiful and accomplished young lady, in whom Madame Feller felt deeply interested. She drew the young lady aside, and said to her, "My dear, do you love the Lord Jesus?" The question aroused thoughts and feelings till then unknown, and the result was her conversion to God. Many such cases occurred in Madame Feller's journeyings, and she was doubtless the honoured instrument of leading many a wanderer to the Father's house. But her main work was at the Grande Ligne. There she watched over the spiritual state of the inmates of the Institution, assisting their inquiries, answering their questions, warning against dangers and temptations, building them up on their "most holy faith," and preparing them for usefulness. The amount

and efficacy of her labours cannot be estimated, nor will the number of souls whom she led to the Saviour and guided in the paths of righteousness be known till "the day shall declare it." It is greatly to be regretted that large numbers of her letters are no more to be found, and that many precious illustrations of her character and details of experience are wanting, which would have immeasurably enhanced the value of these biographical notices. Even her public letters to the Ladies' Associations became fewer and shorter, and rarely furnished materials for her history, while they continued to display the loveliness of Christian temper and the self-denying eagerness for the salvation of souls by which she had been all along distinguished. One more specimen may be given; it is from a letter dated Feb. 23, 1861 :—

"Those of our pupils who were converted are animated with a good spirit, and are preparing with zeal for the service of their Master; we have also the joy of seeing a good number of those who came to acquire a little education walking in the narrow path that leads to life. From their entrance into our house they have received daily religious instruction, to which some are more attentive than others. Pressed by the desire of seeing them all converted to the Lord, I assembled them on the first Sabbath in January, to converse with them on the ruin caused by sin, and the grace brought by Jesus Christ. The moments I spent with these dear youths are among the happiest of my life; their hearts, touched by the Word of God, were humbled, they confessed their sins, and with many tears sixteen of them prayed the Lord to forgive them. We thus spent nearly two hours in fervent prayer; and before separating, I proposed to those who wished to be converted, not at a future period, but at that time, to have with me a season of prayer each day during the vacation. The next day eighteen came to the rendezvous, and we have continued this prayer meeting ever since. The number of those who attend varies, but each time I am moved by

very touching expressions. I will give an instance only, not having space to say more. A dear little orphan, in praying the Lord to change his heart, said to Him with much feeling—'I am not too small to be converted, since I was not too small to sin.' Two others, fifteen years of age, rejoice in the assurance of their adoption. Three more give us proof by their lives, of a change of heart. The others continue to pray to be saved, and all supplicate the Lord to have mercy on their companions who are still indifferent.

"The blessing of the Lord has also been imparted to our girls at Longueuil; many of them have received pardon and life.

"In seeing our Heavenly Father vouchsafe to our institutions His most precious gifts, those of His Spirit for eternity, we expect with confidence all we need for this short life. He has already given us much; we have been enabled to diminish our debts materially, and until this hour we have had our daily bread, with all our children and brethren.

"I am free from anxiety. I have a stronger confidence than ever that our God, who has given us Jesus, will give us all with Him, and for His sake."

Madame Feller's health, after her return from the Southern States, continued to be greatly impaired, and her personal efforts for the mission were feebler and fewer. She was often confined entirely to the house, and suffered much from a hacking cough, that seemed to indicate lung disease, or even consumptive tendencies. The symptoms wore so serious an aspect in 1859, that she was advised to join Mr. and Mrs. Lafleur, who were recommended to visit Switzerland, in consequence of the sickness of the latter, and try the effect of change of air. She went with them, and enjoyed a year's relaxation from toils and cares, and the pleasure of intercourse with those of her old friends who still survived.

They had a pleasant passage across the ocean, though

diversified, as a matter of course, by the usual experience of sea-travel, and reached Liverpool on the 12th of October. The next day they were at London—the day after, at Paris —and on the 18th they arrived at Lausanne. Her residence there was not so beneficial to her health as had been hoped; she had frequent relapses of sickness, which prevented the enjoyment of her friends' society and kept her within doors, and deprived her of the benefit which would have been derived from excursions in the country. In the spring of 1860 she was prostrated by a long and painful illness, which it was feared might prove fatal. When she recovered, she was still so weak as to be unable to visit England for the purpose of pleading the cause of the mission, and that duty devolved on Mr. Lafleur alone. She left Lausanne Aug. 31st, 1861, and sailed from Liverpool for New York, Sept. 6th.

A few extracts from her letters contain all the materials we possess for the history of the sojourn in Switzerland, and they are but scanty. Intercourse with old friends, as far as she was able to enjoy it, was a source of great delight, and it was noticed that with but few exceptions she recognized her former acquaintances, the greatest changes being observable in those who were young when she left her home. Her sisters looked aged: their children were regarded with deep interest. But the liveliest satisfaction was experienced in her interviews with M. Olivier, with whom she laboured at first in Canada. She found him in a very feeble state of health, but happy in religious enjoyments; and they spent many pleasant hours together, reviewing the history of the past, and recounting to each other the toils, the struggles, and the victories by which their lives had been diversified.

The Christians at Lausanne were very desirous of retaining Madame Feller there, that she might finish her pilgrimage in her native place, among those who loved her; but she gave them to understand that her heart was in Canada. "It is almost three months," she observed in

one of her letters, "since I left you. It is a long time,—a very long time. I am very happy here. I am resting. But my thoughts are with you. I pray with you. I go from station to station. My heart lingers here and there, to commune with each of our dear missionaries, and the dear friends around them. I feel that I have left a home, and a large family, and that I am thoroughly Canadian."

Mr. Lafleur lectured on the mission, and for its benefit, in Geneva and its neighbourhood, with great acceptance.

Madame Feller was much pained by the desecration of the Sabbath in Geneva. In the city of John Calvin, where he had held society with so tight a rein, she saw the shops open on the Lord's day, military exercises performed, and only a small minority of the inhabitants in attendance at the places of worship. The words of the Psalmist were verified—"I beheld the transgressors and was grieved" (Psalm cxix. 158).

Referring to an expected stoppage of supplies from the Home Missionary Society, she said, "I could have wished that the close of our relations with the Home Mission had not taken place this year, that we might have paid our debts; nevertheless, the Lord, who knows our state, will not forsake us. Let us put our whole trust in Him; let us honour Him by our faith, and by an upright and holy deportment in all things, and He will know how to open to us new sources of help. He can still cause water to flow from the rock."

In the early part of the winter she was confined to the house; but as the cold abated and the weather improved, she attended the places of worship connected with various denominations. "But I have not communed with any of them. At the Free Church the admission is too general. Among the Darbyites, where I recognised almost all our old dissidents, there is too much straitness. I wished to fraternise with all the children of God. The union of all who are in Christ is to me perfectly clear. I would raise no barrier between them and me. It seemed to me best,

in order not to wound any one, to request our friend Olivier to administer the supper to us at a private meeting. We met at my sister's—myself, Adèle " (Mrs. Lafleur), " and some other friends."

The week of prayer, in January, was a season of high enjoyment. " Feb. 13th.—I have learned with much pleasure that the week of prayer at the beginning of the year was observed in Canada, and I look for great blessings on our country. Let us have faith in our God, and not any more restrain His hand by our doubts and our mistrusts. I hope you have read the remarks in the journals on the great Italian question. It is a subject deeply interesting to all Christians,—much more interesting to them than to politicians. I think that we are drawing near to times of great events ; and I feel the need of prayer for the great mass of Catholics, who are about to be distressed by the humiliation of their *fallible* head, the Pope, at Rome. Oh ! let us pray that the gospel may be soon spread abroad and that the Lord may give efficacy to His Word, so that many souls may be enlightened, and preserved from the perils of unbelief."

Writing to Mr. Roussy on the 24th of February, she requested him to give her particular information on every point, " the evil as well as the good, the painful as well as pleasant." She was at Grande Ligne in the spirit, giving her opinion on questions that came up for discussion, and issuing directions respecting servants and other domestic affairs, as though she were on the spot. Fears and forebodings were mentioned ; but next morning she adds, —" My soul is happier to-day than it was last night. I have spoken to my Saviour, and He has comforted me. His grace has been sufficient for me, and it will be sufficient still." Three weeks after, referring to the loss of the steamer *Hungarian*, on the coast of Nova Scotia, she remarked, " I am so sure that the term of my life is fixed that I should not be afraid to go to sea ; but my friends, and especially my sister, are very anxious and fearful."

Madame Feller was very sick during the months of April and May. She was for the most part confined to her bed. In the beginning of June she was taken to a country residence, a short distance from Geneva, where she hoped to enjoy the sun and air, and to "get stronger:" "And I ask the Lord for it with all my heart, for I am more than ever desirous of gaining a little strength and health, that I may return to our Canada." Her friends would have detained her in Switzerland, but her heart was set on "*dear Canada.*" In the same letter, speaking of Brigette, a servant who had intimated her intention to leave in the following autumn, she said, "I regret it much, for I know not what we shall do without her: but mark! I shall look at this matter with the eye of faith. Our Father, who sees and knows all, will provide for us." So it was all her life: "in everything" she "made known her requests unto God," and cast upon Him "all her care" (Phil. iv. 6, 7; 1 Peter v. 7).

When she returned home, by way of New York, she met with distress and disappointment everywhere. Business was almost at a standstill. Banks were failing, employées dismissed by the thousand, merchants becoming bankrupt, credit at the lowest ebb. It was no time for gathering contributions. "May we always know and feel," said Madame Feller, "that we are nothing—that we possess nothing but our sorrows, and that we can do nothing. May we throw no hindrance in the way of the free course of His grace in us and around us! I see more and more the power and love of God, and my total nothingness, which I desire to discern yet more clearly, so that I may expect nothing from myself, but everything, and that in abundance, from our Almighty God and Saviour." Yet sometimes the prospect was so dark that a despairing tone might seem to be warranted. "Oh that I had more faith! I believe: O Lord, help me! Deliver from all the unbelief Thou seest to be still in me."

Madame Feller arrived at Grande Ligne in December,

1861. She immediately re-entered on her usual course of duty, and became again the presiding spirit of the Mission House, manifesting the same tenderness of affection and the same judgment as before. But there were unmistakable symptoms of declining energy. She suffered a paralytic seizure in 1865, which affected her physical system so powerfully as to excite the most painful apprehensions respecting her recovery. Her life was spared for that time, but it was thenceforth marked by great feebleness. Yet her mental vigour was remarkably preserved. A Christian minister who visited the Institution in the summer of 1866, wrote thus:—"Madame Feller is still the presiding spirit of the place. Long may she remain so! Physically enfeebled by the paralytic seizure which she suffered some time ago, she is wonderfully vigorous in mind, and as warm-hearted as ever. It is delightful to listen to her pithy, fervent, wise sayings, expressed in her own peculiar English, and always 'fitly spoken.' And it is almost amusing to observe how everything, down to the minutest details, is placed before her, for advice or direction. She is the 'mother' of the establishment, and her children are distinguished by affectionate obedience and devoted deference to her will."

The history of the mission during the years 1862—66 is a record of faithful labour and steady progress, under the pressure of discouragements and difficulties which would have overwhelmed most men. But the missionaries had become accustomed to them. Cloudy days and stormy weather were no novelties. The work was prosecuted with untiring diligence, notwithstanding the accumulation of pecuniary burdens, consequent on the temporary withdrawal of funds from the United States during the continuance of the war; and there were accessions of converts, and evidences of spiritual power and blessing at all the stations. Some instances may be adduced.

St. Marie.—The Rev. T. Riendeau furnished the following report:—"Two Christian deaths. One case is that of

a young orphan girl converted a few years since, who lived a Christian life, and trusting in her Saviour alone died an edifying death. Her Catholic relations tried to induce her to confess to a priest, but she firmly refused, saying that Jesus was her only hope. Her last words were, 'I know in whom I have believed,' and she fell peacefully asleep in that Jesus whom she loved so well.

"The other case is that of a woman whose husband had been converted for some years, but who, in spite of his solicitations and prayers, had ever remained insensible to the love of her Saviour. The first rays of light which penetrated her soul reached her through the instrumentality of her eldest daughter, whom the father had placed in the Feller Institute, where her heart soon felt the influence of the love of Jesus. In her great joy she wrote to her mother, and the latter, in such circumstances, received powerful impressions of the love of God, yet remained undecided, hesitating between the world and God, between Rome and Jesus Christ.

"She was in that state when she became dangerously ill. Her mother and her Catholic relations then surrounded her and urged her to confess, to receive the 'absolution,' and to wear a scapulary,—all of which she did, to their great joy. But no sooner had she done so, than she was filled with remorse for having yielded to such influences; and, face to face with eternity, her conscience was fully awakened. She saw her folly, and the consciousness of her sin caused her unutterable anguish. 'I am lost, I am lost,' repeated she to her mother; 'those things,' (referring to the superstitious acts she had performed,) 'those things have ruined me.' Her mother, despairing of her conversion, left her, as well as all her Catholic relations. Her husband sent for me, and we spent nearly the whole day reading and praying with that poor woman, encouraging her to seize the promise of grace made to all repenting sinners; and we had the exceeding joy to see her heart open to faith and hope, and an absolute trust in the love and power of

Jesus. She felt that a new life pervaded her whole being, that she had passed from darkness into light. Her Catholic neighbours went for the priest once more, but she refused to see him, saying 'that she believed on Jesus alone;' and as he insisted on remaining with her, she ordered him to depart and never to return. Her sweetest enjoyment, henceforth, was to speak of the grace of God in Jesus Christ. 'What a blessing,' she said, 'to be cleansed and purified in the blood of Jesus!' She frequently exhorted a friend of hers, who was wavering between God and the world, to give herself to Him without delay. Her death, which took place soon after, produced a great sensation in the neighbourhood. 'A Catholic turned Protestant on a death-bed! impossible!'—said every enemy of the truth. 'Never was such a thing heard of!' A pretty large number of Catholics, however, were present at her funeral, on which occasion we gladly spoke to them of the simple but solemn truths of the gospel of salvation. Many expressed afterwards their astonishment and delight at what they had been allowed to see and hear."

St. Remi.—Mr. Pasche (missionary) writes as follows:—

"One of our Canadians, an intelligent man, and an 'Israelite in whom there is no guile,' after having given his heart to the Lord, and having learned to read, in order to read the gospel, expatriated himself, that he might withdraw his family, who were bigoted Catholics, from under the influence of the Romish Church. After having sold everything he possessed to pay his debts, he settled again, on a small piece of ground, little better than a rock, with only an axe and a few old clothes, all that he possessed in the world. In spite of his poverty, and the labour requisite to support his numerous family, he found time to diffuse around him the Word of God, to read the gospel on Sabbaths and winter evenings in Canadian families, and to leave in each of them a copy of the Scriptures. By his efforts several families have separated themselves from the Church of Rome, and are walking in the way of truth. In

one case, in particular, the grace of God has been magnified in the conversion of the father and mother of a family, whose case is so much the more interesting, as the father was previously a despicable character. Through the reading of the Scriptures on the part of our friend, and the words which he spoke, full of love, the grace of God touched the hard heart of this swearer and drunkard, and led him to throw himself as a miserable sinner at the feet of Jesus. When his relations and neighbours heard of his conversion they all mocked; but the grace of God, which changes even the most degraded sinner into a disciple of Christ, triumphed over the weighty and oppressive chains of sin by which he had been long bound. By his example and by his good words a very intelligent and promising young man has been led, along with his wife, joyfully to embrace the gospel. His wife cannot find adequate language in which to bear witness to that grace which wrought such a change in her husband. 'How happy I am now!' she said to me. 'It seems to me that I am already in Paradise. My husband labours now; he is happy, content, and pious; and instead of swearing, drinking, beating me, and calling me a d—l as formerly, he grows every day in goodness, and in the knowledge of the gospel. What a change! what a change! How can I express my gratitude to God for all His benefits?"

Ely.—This is a station 75 miles N.E. of Grande Ligne, in the centre of a forest of immense extent. The missionary (Mr. X. Smith) transmits some encouraging statements, from which this extract is taken:—

"Among the new converts are the father and mother of a large family, aged persons of a guileless and respectable character, who heard the gospel for the first time only a little more than a year ago. They were living at a distance of 45 miles from this, in the heart of a French country, a dark spot which no ray of divine light had hitherto illuminated. The first reading of the gospel made a deep impression on their hearts, and caused them both to say, 'If this word be true, we are lost.' Urged by the want of a

knowledge of the gospel, and by the necessity of saving their souls, suffering from their isolation and from the distance at which they were, they sold their little piece of land and came and settled among us, in order to be more within reach of the means of grace, which their old age and their family alike required. They were received among us with open arms, and as they are persons simple as doves, who were sincerely seeking the Lord and His word, the Lord did not cause them to wait in vain; they soon found Him, and in believing rejoiced with joy unspeakable and full of glory. Several of their married sons and daughters are also with us; and altogether have given themselves with all their heart to the Lord, resolved to walk with integrity in all His ordinances. They are an ornament to our small congregation, and a source of joy and edification to all."

Rev. J. Letourneau, stationed at Montgomery, on the borders of Vermont, reported thus:—"Eighteen families have left the Church of Rome during the past year (1863); the Catholics become more and more accessible, and the work extends and encourages us. The attendance is on the increase, and the meetings also become more interesting. Several persons have found peace with God, and have publicly professed to belong to Him. The Church contains 145 members, and there are several applications for admission."

It is unnecessary to lengthen the narrative. Such manifestations of divine power and goodness occurred from time to time at all the stations. There was seldom a long interval between the conversions. And it is to be borne in mind that for the most part they *were* conversions. We say, *for the most part*, because now and then there were disappointments. Hopes that had been raised were dashed. Some, who "did run well," were "hindered." Flowers that once looked beautiful, were blighted. The fruit did not always "remain" (John xv. 16). The missionaries might not be wilfully deceived, for there was not reward enough to tempt hypocrites; but that cases of self-decep-

tion should occasionally occur—or that too charitable judgments might sometimes be formed, leading to a hasty admission to the privileges and responsibilities of a Christian profession, or even to an enrolment of the imperfectly qualified in the lists of Christian labourers, might have been expected. There are such experiences during all revivals. The wonder is, that they are not more numerous and more painful.

But, as was said above, in the large majority of cases the proofs of the power and blessing of God were clear and gratifying. Men and women, in great numbers, were "turned from darkness to light, and from the power of Satan unto God (Acts xxvi. 18). It was not that Papists became Protestants, but that sinners became saints; and the ancient prediction was fulfilled—"the people that do know their God shall be strong, and shall do exploits" (Dan. xi. 32). The history of the churches of the Grande Ligne Mission comprises records of vital godliness and vigorous growth. Making due allowance for the existence of way-side, and stony ground, and thorny ground hearers, who are to be found in all communities, there is abundant cause for thanksgiving that the seed sown produced a plenteous harvest. "This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working" (Isa. xxviii. 29).

The death of Eloi Roy (in February, 1866) was an event which was painfully felt by Madame Feller and by all the missionaries. Eloi Roy had been engaged in the work as a Colporteur for seventeen years, "and had won for himself a good degree, and great boldness in the faith which is in Christ Jesus." His colleagues in the mission held him in high esteem and confided in his judgment. He braved all weather and faced all dangers, and shrunk from no fatigue. The blessing of God largely rested on his efforts. He was one of the most useful of those by whose endeavours light and grace pervaded Canadian homes.

"By nature," say the missionaries, "He was eminently

fitted for the work to which grace had called him, strong, manly, sanguine, easily moved to tears, singularly intelligent, with an open countenance, which was but the manifestation of his kind, warm heart—it was proverbial that no one, however opposed, could get angry with him. With a very limited education, his clear perception of truth and his strong intellect made him a giant in controversy."

Some time before his death he withdrew from mission labour, and cultivated a farm, the wants of an increasing family requiring larger means of support than his salary furnished. He regretted this movement afterwards, and suffered much distress on account of what appeared to be a dereliction of duty. But he sought and found mercy, and departed in peace. He was in the prime of life, being only 48 years old when he died.

CHAPTER XVIII.

EVENING TIME.

DISCOURAGEMENT—MADAME FELLER'S DISTRESS—ABORTIVE PROJECT OF RETIREMENT—GRADUAL DECAY—ACCOUNT OF LAST ILLNESS AND DEATH—THE FUNERAL—THE MONUMENT—RETROSPECT—STRIKING INSTANCES OF USEFULNESS—MADAME FELLER'S QUALIFICATIONS FOR THE WORK—HER DEVOTEDNESS TO IT—HER PRUDENCE—HER DEEP HUMILITY—OBSERVATIONS ON HER CHARACTER BY THE REV. J. N. WILLIAMS—HER EXPERIMENTAL ACQUAINTANCE WITH BIBLE TRUTH—HER PRAYERFULNESS—HER FAITH IN GOD.

THE year 1867 was a very trying time for the mission. The funds were so low, and the embarrassments so distressing, that it was judged prudent to refrain for a time from re-opening the schools at Grande Ligne. The state of affairs is thus described in the annual report, issued in April:—"A sad feeling came over the old missionaries at

the Head Station, as they began the winter without the usual sight of pupils coming in one after the other to fill up vacant rooms. The silent corridor, the empty school-rooms and the quiet dining-room, habitually so full of life, animation, and noise, at this time of the year, leave an aching void in the hearts that were so full of those dear pupils' interests. The twenty-five scholars who were in the Institute for the last term of the scholastic year, gave us many subjects of spiritual enjoyment, as they often gathered in Madame Feller's room for seasons of prayer. This room, which has so often been a sanctuary, will soon become exclusively so, if our dear invalid does not gain more strength than she has had for the last fifteen months. Though scarcely able to walk, she is still the centre of interest of all the mission, and the missionaries go to her as often as they can, to be cheered up, to be helped by wise counsel, and strengthened by earnest prayers."

The weight of care and anxiety occasioned by these distresses, added to her bodily ailments, proved almost overwhelming to Madame Feller. "I am crushed," she said. "But how shall we find a remedy? Doubtless, we ought to have agents. That is the first human means that should be employed. But that which should especially be made use of, is our faith—the faith which prays—which wrestles—which believes the promises, and waits with confidence. If I do not deceive myself, I wait, I wrestle with the Lord, entreating Him to hasten the moment of our deliverance. I often think with you, my dear A——, that perhaps the coming of the Lord may be the time of our great deliverance. Oh that He would come soon, and take us out of this sorrowful world to Himself! As for myself, I have not much to say. Sometimes I bear up tolerably well; at other times, I am prostrate; to-day, I have a little more life; I make an effort, which will throw me down entirely—but I shall comfort myself by thinking that I have written to you."

At this time she was inclined to think that it might be advantageous to the mission if she should withdraw from

the management of its affairs, and commit them to some younger and more active person. She thought of building a small house close by, in which she might spend the remainder of her days, and which, after her death, might be inhabited by infirm or aged persons, as a Protestant Refuge, under the control of the Society. But no steps were taken towards the accomplishment of the purpose; and however desirable, for some reasons, it might have been, there were difficulties and objections which would hardly admit of removal. Few would have visited Grande Ligne with pleasure if Madame Feller were resident elsewhere. She had spent her missionary life in that house, and trained numbers there for usefulness on earth and purity and bliss in heaven. It was fit that she should die in the sanctuary.

And she did. On the 29th of March, 1868, she quitted earth and entered the Paradise of God. The particulars of the event were detailed in a letter from Mrs. Lafleur to Mrs. Doremus of New York, which is here transcribed:—

"Her last illness was short. It lasted only four days. On Wednesday, March 25th, she was suddenly taken ill in the morning, just after she had risen from bed, after having taken her breakfast. Mr. Roussy detected at once a violent attack of pneumonia, complicated with nervous fever, or assuming a typhoid form. This of course took powerful hold of the whole system, and our dear Madame Feller suffered much pain and was often delirious. She had considerable intervals of consciousness, however, and continued to give orders about household matters from her bed until the day before she died. She had at times the almost entire certainty of her great danger, and yet she was so ill that she had not much time to speak about it; or else it may be that she was afraid to make us too sad.

"The day after she was taken ill I arrived here with my dear husband. We had started as soon as the telegram reached us. My intention was to stay by her until her recovery; so little was I prepared for this separation.

"The nights were very bad. Our dear friend was always much excited, and her pulse high—up to 120.

"On Sabbath morning, between six and seven o'clock, she took a light breakfast, and after I had laid her back on the pillow she appeared perfectly exhausted, and wanting rest. I left the maid with her for a few minutes, to go and take breakfast, but was summoned upstairs almost immediately, as she was worse. Her mind was wandering, and she was talking much, as much as her oppressed breathing would allow. But even in her partially unconscious state she had such a clear view of her faith and hope in Christ that there was nothing out of order. Her great concern was for *her boys*. She insisted that we should go and tell them to seek Jesus—to trust in Him—to be sure that they were established in Jesus by faith. These words—'by faith *only*,' 'in the blood of Christ *alone*,' 'by faith in HIM,' were continually repeated with most solemn emphasis. She thus spoke without any interruption, until, growing weaker, she just murmured with her lips the saving truths of the gospel. She had, I may say, no agony, only the difficulty in breathing, and at a quarter to nine she peacefully left this world, full of hopes of a glorious resurrection, of which she had spoken to Mr. Roussy and me the day before.

"You will rejoice with me, dear friend, and give thanks to our Heavenly Father, that I should have been thus privileged and honoured, to have been allowed to spend with our precious Madame Feller the last days of her life. What a privilege, to have been able to minister unto her wants to the last—to have received her last breath, closed her eyes, and prepared her for her last earthly dwelling-place! How good the Lord has been to me, even in this, one of the saddest days of my life!

"Poor Mr. Roussy feels this loss most deeply. But I find him wonderfully sustained. He has been untiring in his efforts, and in his care of our beloved 'Mother.' Feeling the great responsibility which rested entirely upon

him with regard to the treatment of the case, he sent to Montreal for the doctor, who could not come down then, but sent his directions. We were greatly relieved, and fully satisfied, on seeing how entirely they met with Mr. Roussy's prescriptions. The same medicines which were advised had been administered, and nothing has been wanting that could possibly be done. But all was of no avail, for the disease had set in with a character so violent that an entire paralysis of the lungs soon took place, and there was no strength left to reject the amount of matter collected in them. We feel bowed down to the ground under such a dispensation; and yet we feel the need of being continually kept up, for each other's sake, for the sake of the pupils, and for that of the work itself. Pray for us, dear friend, that we may all continue to work in faith and in love, as our blessed departed sister has done before us."*

The funeral took place on Wednesday, April 1st. Such a funeral had never been seen in the Grande Ligne district. People flocked to it from every quarter, Roman Catholics as well as Protestants, and Protestants of all denominations. The coffin being borne into the chapel, some time was spent in devotional exercises, under the direction of the Rev. L. Normandeau. Prayer was offered by the Rev. Mr. Lewis, of the Sabrevois Mission, and the Rev. J. Alexander of Montreal.

An eloquent and impressive address was delivered by the Rev. T. Lafleur, in which the character of the deceased was faithfully pourtrayed, and a fitting eulogy pronounced on her abundant labours. The congregation passed by the coffin in order, taking their last look of the lifeless body; M. Normandeau uttered a few touching words of farewell —("*Adieu, chere amie, adieu—au revoir!*"—"Farewell, dear

* The writer of the above has since joined her venerated friend in the world of spirits. Mrs. Lafleur died at Montreal in the fall of last year (1873). She was an excellent missionary in the school department, and much beloved by all the Grande Ligne brethren and sisters.

friend, farewell—till we meet again!")—and the sound of weeping was heard all over the place.

At the grave, the Rev. L. Roussy, Madame Feller's laborious associate in missionary life from the beginning, read some appropriate passages of Scripture, and offered prayer, "with faltering lips." *

Five months afterwards, Sept. 2nd, another meeting was held at Grande Ligne, an account of which appeared in the *Montreal Witness*:—

"MONUMENT TO MADAME FELLER.

"A very interesting meeting was held at the Grande Ligne Mission on Wednesday last. Shortly after the death of the lamented Madame Feller, it was resolved that a suitable monument should be erected to her memory. Arrangements were made for the collection of subscriptions under the auspices of a Ladies' Committee; but the French Canadian Protestants requested that the monument might be *theirs*, and they have succeeded in the accomplishment of the object. The monument is now erected at the head of Madame Feller's grave. It is composed of white marble, is eleven feet high, and extremely neat and elegant. The shaft is octagon-shaped, resting on a square pedestal, the sides of which are formed into compartments for the following inscriptions:—

"ON THE EAST SIDE.

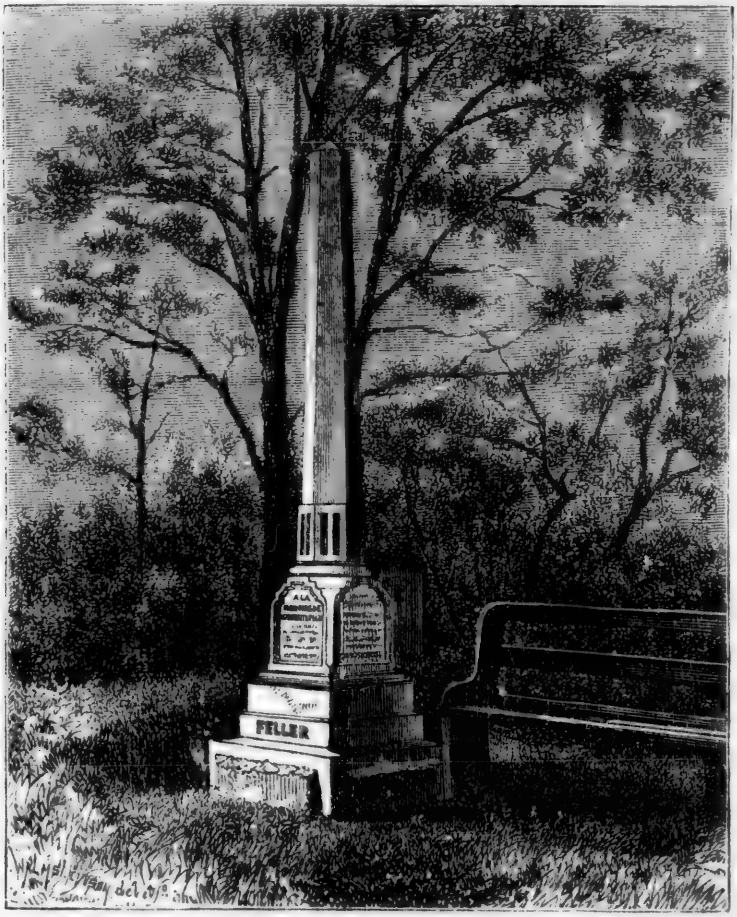
"A la Memoire de Henriette Feller, née au Suisse, Fondatrice de la Mission de la Grande Ligne en Canada. Morte le 29 Mars, 1868, à l'age de 68 ans.

["To the Memory of Henrietta Feller, born in Switzerland, Foundress of the Grande Ligne Mission in Canada. Died March 29, 1868, aged 68 years.]

* A funeral sermon was subsequently preached, by request, by the Rev. T. Lafleur, in the first Baptist Church, Montreal, a copy of which will be found in the Appendix.

"On the North Side.

"Hommage de reconnaissance et d'amour, presenté par les Canadiens Francais à la Memoire de leur chere bienfatrice,



MADAME FELLER'S GRAVE.

dont le dévouement Chrétien leur a procuré la connaissance de l'evangile de Jesus Christ.

["A tribute of gratitude and love, presented by the French

Canadians, to the memory of their dear benefactress, whose Christian devotedness procured for them the knowledge of the Gospel of Jesus Christ.]

"On the South Side.

"Passage de l'Ecriture choisi de longtemps par la bienheureuse défunte: "Comme nous avons porté l'image de celui qui est terrestre, nous porterons aussi l'image de celui qui est celeste" (1 Cor. xv. 49).

["A passage of Scripture selected long ago by the happy deceased: "As we have borne the image of the earthly, we shall also bear the image of the heavenly," (1 Cor. xv. 49)."]

"At eleven o'clock on Wednesday morning a procession was formed from the chapel to the burial-ground, where the assembly stood around the monument, and a hymn was sung. The Rev. T. Lafleur delivered an appropriate and eloquent address, in which he expatiated on the Christian virtues of the departed, and the blessing that had followed her labours—the propriety and useful tendencies of monumental memorials—and the glorious results of faith and religious efforts, far outlasting the most durable erections got up by the hands of man, and stretching into the eternal ages. That part of the service was closed with prayer by the Rev. L. Normandeau.

"The congregation then adjourned to the chapel, which was well filled. Part of 1. Cor. xv. was read by the Rev. L. Normandeau. Prayer was offered by the Rev. John Alexander, of Montreal. An address was delivered by the Rev. Dr. Cramp, of Acadia College, N. S. Having adverted to the faith and boldness of Madame Feller, in entering on her remarkable mission, more than thirty years ago, amid difficulties and discouragements of no ordinary character, the speaker briefly sketched the history of the mission, showing that there is abundant cause for thanksgiving to God for the success that has attended it. The words of the Apostle in 1 Cor. xv. 10, were expounded,

as indicating the views and feelings of the departed; and Christians were exhorted to follow her example, to sustain the mission, and to pray earnestly for the outpouring of the Holy Spirit.

"The Rev. L. Roussy followed, in a touching address, delivered under the influence of powerful emotion.

"T. M. Thomson Esq., of Montreal, and M. Rossier, missionary, offered some observations, and the meeting was closed by the doxology and the benediction."

On Saturday morning, Oct. 31st, 1835, Madame Feller landed in Canada. She was "a widow indeed, and desolate, trusting in God." Having consecrated herself to the Lord's service, and placed herself unreservedly at His disposal, she was prepared for any assignment of duty, whatever toil, expenditure, or suffering might be involved. "Here am I, send me," she said, in the spirit of the old prophets, in the spirit of the "noble army" of later times. She brought to the enterprise qualifications the union of which in any individual is rarely to be found. There was the gentleness of woman, and the energy of man—a sagacity that was seldom at fault—clear and penetrating judgment—indomitable perseverance—evangelicism of the highest order, warm love to all Christ-like people—unshaken faith in her Heavenly Father. Thus furnished, she set out on her errand of mercy: nor was she disappointed or forsaken. She met with difficulties, as all God's children do, but her daily experience was described in the words of the Psalmist, "I am poor and needy, yet the Lord thinketh upon me" (Psalm xl. 17). At length, other helpers joined her and her first colleague, Mr. Roussy; and as the work grew on their hands, labourers presented themselves, by whose co-operation the mission was carried on till it became one of the most useful institutions in Canada.

When Madame Feller died, she had been upwards of thirty-two years in the missionary field. A review of the

work done, and a survey of the mission at the time of her death will be interesting and instructive.

The garret school at Grande Ligne and the preaching in two or three farm-houses had expanded into ten principal stations, besides five preaching stations. At nine of those stations Christian churches were established—viz., at Grande Ligne, St. Pie, St. Marie, Roxton, Montgomery, South Ely, Henrysville, Montreal, and Quebec. The number of members was nearly 400.

Some ordained ministers were regularly engaged in preaching the gospel and variously ministering to the spiritual wants, viz., Rev. L. Roussy, L. Normandeau, T. Lafleur, T. Riendeau, J. D. Rossier,—Letourneau, and Rondiez.

Several other brethren were labouring as evangelists or colporteurs, circulating the Scriptures and religious books, preaching the gospel, visiting the people from house to house, and in manifold ways promoting the advancement of practical piety.

At the Mission House, Grande Ligne, thirty-four young persons were under instruction, many of whom, it was believed, gave promise of becoming useful labourers in the cause of God. The Feller Institute was also in operation, rendering valuable service to the mission.

In the schools connected with the station, large numbers of pupils were assembled from day to day, gaining secular knowledge, which would enlighten their minds and fit them for the better discharge of the duties of their callings, and receiving instruction in the truths of Christianity, besides being continually under religious influences, and taught to govern themselves by the Word of God. In these schools, the advantages offered by the School Law of Lower Canada were enjoyed. In addition to the members of the churches there were at all the stations a great many persons who were partially Protestantized, though they had not formally separated from the Church of Rome. They had attained a good measure of soul-

freedom. They studied the Scriptures. They walked in the light, as far as they had received it, and they enjoyed unconsciously, perhaps, the benefits which the gospel confers, like him who was "a disciple," but "secretly," and declared himself at last, when it was perilous to make the avowal.

Every school established by the mission was a centre of illumination, dispelling the darkness of ignorance and superstition. A civilizing, elevating process was going on in all those places. The inhabitants were wonderfully advanced, in all respects, beyond their predecessors of thirty years before.

How many have emigrated it is impossible to say. The stream has been flowing on for many years. It is safe to affirm that hundreds of French Canadians have removed from the mission stations to various parts of the United States, many of them to the Far West. They carried their enlightenment with them, and found themselves much better prepared for assimilation to the manners and habits of a foreign country, and for the new modes of life which they had to adopt, than if they had removed before their conversion. Nor must this consideration be overlooked, that in the land of their adoption they were free from the depressing and obstructive influences which hung over them in Canada. They were not afraid to speak their minds. They met with other Christians, with whom they held fellowship, and who were able to help them forward in the divine life. It is reasonable to believe that the change would be followed by a fuller development of Christian character, and more extended usefulness; and so the light that dawned from Switzerland shed its rays on the Western wilds of North America.

Year after year the graves were opened, at Grande Ligne and other stations, and "the mourners went about the streets." When sickness entered Canadian houses, and death drew near, the priest's services were eagerly sought.

To him the dying one must make confession of sin, and be by him anointed and absolved, and furnished with the holy *viaticum*, the passport into the next world, without which, as was industriously taught, there was no safety. Having received these blessings he could die in peace, in the expectation that his friends would liberally provide masses for the repose of his soul, by virtue of which his deliverance from the inevitable purgatory might be hastened. But now, how was all this changed, in those places where the Gospel had been received! The believer knew that "the blood of Jesus Christ," the Son of God, cleansed him from all sin. He needed no priestly intervention to bring him near to God. He belonged to a family, every member of which has access to the Father at all times, through the "one Mediator." His faith was nurtured and his soul strengthened by the truth, in which he walked, and by which he was comforted and upheld amid the sorrows of the journey. His religion was not a series of forms and manipulations, celebrated by a fellow-being, to which outward services he was instructed to ascribe virtue, but a "reasonable service," flowing from the experience of "righteousness, peace, and joy in the Holy Ghost," producing fruitfulness of life, the "good works," of the Gospel. The death-bed of such a man was often a scene of deepest interest. The friends who gathered around it were not summoned to take part in dumb ceremonies, and to listen to prayers in an unknown tongue. They heard of the finished work of Christ—of the "hope set before us," and of the heaven into which the sufferer was shortly to enter. They were reminded that when the believer is "absent from the body," he is "present with the Lord." They went down to the brink of the river with their departing brother, talking with him as they went of Him who "loved the church and gave Himself for it," and of the glory to which He welcomes the members of that church, as they successively shake off the flesh, and enter into "the joy of their Lord." And when the last sigh was breathed, they

exclaimed, "O death, where is thy sting? O grave, where is thy victory?"

"I had just reached home," says a missionary, "after a long and fatiguing journey, when I was called to visit immediately one of our dear sisters, living at a distance of twenty miles, who was dying. Soon after my arrival she died, in the full enjoyment of faith in Christ. Her last words, addressed to her husband and her eldest daughter, were particularly touching. 'My dear John,' she said, 'I am dying; in a moment I shall be with you no more. Teach our dear children to pray; teach them to love our Saviour and His Word; and you, dear John, do love Him—serve the dear Saviour, and obey His will in all things. You, my dear Josephine, take good care of your little brothers and sisters' (five in number); 'pray with them every day: teach them to love Jesus. The Lord has given you to know His grace: O! be faithful to the precious Saviour whom you have confessed before the world. For myself, I leave this sinful world without regret: I am happy to go to my God and Father. He has forgiven all my sins: yes, I feel happy, so happy!' She attempted to pray; but the words expired on her lips, and she died—'in the Lord.'"

"Many have left us for the abode of peace," said Mr. Roussy, in one of his reports; "among others, the only daughter of our dear friend T——, a young girl of about nineteen years of age, who entered into rest after a long and painful illness, which, in the hands of God, was the means of doing much good to her soul. When sickness pressed heavily on her she prepared to leave the world, and fled for refuge to Him who was her hope, her salvation, and her all for eternity. Although she had the prospect of living in good circumstances, and was beloved and cherished by good parents, who only sought to render life pleasant to her, joy was her only feeling at the thought of death. They longed still to keep her, and would have sacrificed everything for it; they continued to hope against hope that God would not take from them their child, the object of so much

affection; but their daughter entreated them to let her depart in peace, since for her it was far better, and endeavoured to console them in the prospect of separation.

"The last weeks of her life were particularly blessed: the grace of God abounded in her heart. While the outward man became weaker, the inward man seemed to have acquired fresh strength, and she rejoiced with exceeding joy that she would soon be with her Saviour. Her death-bed was the place where many were blessed. Her former friends came to visit her, and bid her a last adieu. To each one she addressed some warning words, and entreated them not to leave the work of conversion to the last moment. Some of her relations who lived at a distance came to ask her to see the priest; but she said that she did not need him, that she had a High Priest in the heavens, who had forgiven her sins, and who made intercession for her, and that she was dying happy, very happy. When any Catholics came to see her (and they came in great numbers), she endeavoured, notwithstanding her great pain, to address them from the Word of God, and directed them to her Saviour, who would become their peace, their joy, as He was hers. Many tears were shed around her by those who till now were strangers to the love of Jesus. Many, on seeing her, cried out with Balaam, but I trust with more sincerity and truth, 'Let me die the death of the righteous, and let my last end be like his.' A short time before her end she asked her father to go and order her coffin, and on seeing it she rejoiced that she was ready to enter it, and that Death, the King of Terrors, was to her a welcome deliverer. She had it placed near the window, and while looking at it she thanked God that it was not in the tomb, in the cold sepulchre, that the life of the Christian terminated, but in glory—in glory with God.

"The last morning of her life, a number of friends being assembled in the house, her father proposed to pray, and asked her if she would unite with them. 'I do not know,' she replied, with much difficulty, 'but it is good to pray: yes,

pray for yourselves, dear parents, pray for my friends; pray for the unconverted world: for myself, I do not need much more; I shall soon be where the glory of God is.' 'Do you think you will soon die, my dear child?' said her mother. 'Oh yes, dear mother. In the night I begged Him to come, and take me to Himself to-day. Ere noon I expect Him.' Our friends knelt down, and with fervour commended her soul to Him who had saved her; and half an hour later, her hands joined in prayer, she left her earthly tenement to appear before her God. Her dear parents immediately knelt down, as if to accompany her entrance into heaven, and with their faces, as it were, in the dust, fervently addressed the throne of grace, thanking the Lord for His mercy to their daughter, imploring His pardon for having loved her too much, and praying that they might be kept faithful to His love, even to the end."

T. T., of St. Marie, was a thoughtful Christian, who could give "a reason of the hope that was in him." In his last illness, which continued several months, the priest repeatedly visited him, endeavouring to restore him to the Romish Church; but T. T. was so well versed in the Scriptures that he had an appropriate answer to every argument, and the priest was entirely baffled.

"Shortly before our friend died," says the missionary, "the priest, hoping to be more successful, made a new attempt. He thought probably that, favoured by the weakness of the sick man, he might succeed in obtaining a few words, from which he could say that he had died a Roman Catholic. But he was very much disappointed, for as soon as our friend saw him he asked him what he had come for, and added, 'I did not ask for you—leave me.' The priest affirmed he had but good intentions. 'Never mind, sir; leave me; I do not want your services. You know what is my faith; the blood of our Lord Jesus Christ purifies me from all my sins; I want another absolution than the one you wish to give me.' 'It is not true,' said the priest, 'that the blood of Christ purifies from all sins: does not

St. Paul say that he completes the sufferings of Jesus?' * 'St. Paul,' answered the sick man, 'teaches no such thing, and the whole Gospel shows us that our Saviour has made a perfect sacrifice, saving perfectly all those that trust in Him. This is precisely what I do to be saved.'

"Tired by the importunities of the priest, and by the exertions he had made to speak to him, he requested his daughter to defend him, and turned himself towards the wall and kept silent. But the priest silenced this lady, saying that he was still the pastor of her father, and he would speak to him as long as he wished. And he began to dwell on the unhappiness of those who die out of the Romish Church. Finally he went away, not to come back again, as his efforts had completely failed.

"Towards the close of his life, our brother expressed his desire to participate in the Lord's Supper, and it was administered for the first time in this place; this circumstance, added to the solemnity of the occasion, rendered it particularly serious and sweet to our souls. Our brother, above all, deeply felt the love of Jesus; he was anxious to be in His presence, and asked me very frequently to feel his pulse, in order to tell him how long I thought he could live. 'Oh, how long He delays to come!' would he repeat occasionally: 'Come, Lord Jesus! come quickly!'"

Such were the blessed results of this mission. The Christian widow gives herself and all she has to the Lord. She hears the cry of souls perishing for lack of knowledge, and hastens to their succour. She becomes the mainspring of the instrumentality devised for delivering them from

* The reference is to Col. i. 24. "Fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." "The Apostle's sufferings were those of Christ, for Christ is identified with all His people." "The personal sufferings of Jesus are over, but His sufferings in His people still continue. They are still defective; for much remains to be endured in this world. The Apostle, in suffering for the sake of the church, felt that he was filling up the measure of those afflictions."—EADIE *in loc.*

darkness and death, and witnesses for many years its successful operation. Worn out in the service, she departs to be "with Christ." Is it a mere speculation to say that she was met and welcomed, on her entrance into heaven, by numbers of those who by her means, directly or indirectly, were led to the Saviour, and trained for "eternal life"? "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (1 Thess. iii. 19, 20).

The qualifications of Madame Feller for the work in which she spent her life have been briefly enumerated. A few additional remarks may be offered.

The information she had received respecting the spiritual state of the French Canadians affected her very powerfully. She saw that while they imagined themselves to be secure because they were members of the only true church, they were actually in fearful peril, being without Christ, and therefore without hope. God had said, "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. xvii. 5), and they were trusting "in man." They relied on the priest—the holy water—the unction—the confession—the absolution—the scapulary—the wafer; they were in fact walking (as we once heard a Christian minister say,* when exposing the self-righteous follies of Popish Protestants) "in a very religious and reverend road to the devil." Our friend longed to guide their feet into the way of peace, to overturn their false confidences, and place them on God's foundation. Love to their souls was her master passion. If she could only *save* them! It was not to make them Protestants—to make them Baptists—it was to save their souls from death! All her efforts tended to this result. For this she sought interviews with individuals, and plied them with many an argument and plea

* Rev. J. H. Hinton, M.A., who died at Bristol, England, Dec. 17th, 1873, in the 83rd year of his age.

that she might win them for Christ. For this she gathered around her the pupils in the Mission House, for tender exhortations, and prayers, such as they heard nowhere else. For this she was seen at the close of the Lord's day exercises, conversing with the hearers, and endeavouring to press on their memories and their hearts the truths to which they had been listening. Yes! it was her master passion. It ruled her. It exerted a transforming power. It moulded her character. It pervaded her whole being, and elevated her life. *It was* her life.

But she did not forget that man has bodily as well as spiritual wants. Christian philanthropists have sometimes fallen into mistakes, and exposed themselves to the sarcastic rebukes of writers of the Dickens stamp. If some have spent their energies and lavished their funds in supplying the poor with bread, and soup, and potatoes and coals, as though the physical want was all that needed to be cared for, others have been strangely unmindful of the fact that if the state of the lower part of our system be overlooked, access to the soul may be barred up. It is useless to say to the needy, "Be ye warmed and filled," while their wants are left unsupplied, and it is cruel to proffer the wretched one a book, and then leave him to starve. The avenue to the spirit may be closed as effectually by misjudging benevolence as by sheer neglect. True Christian kindness is comprehensive, as godliness itself has the promise "of the life that now is, and of that which is to come" (1 Tim. iv. 8). Our Lord's example places the whole subject before us in a Divine light. He would spend the day in teaching the people (and such teachings!); but He would not allow the multitudes to go away fasting, "lest they should faint in the way" (Matt. xv. 32). The family of Jairus were profuse in their expressions of gratitude, and told all who entered the house—probably with great superfluity of detail—of the wonderful cure which had been wrought: meanwhile the poor girl, who had taken little or nothing in her sickness, was suffering for want of food, and Jesus kindly

and considerately "commanded that something should be given her to eat" (Mark v. 43).

Madame Feller was not contented with giving friendly advice, or even with providing necessary supplies for the poor and the sick. Her personal attentions were always at the service of her neighbours. If a child was sick, she would nurse it, and give suitable medicine, or stay with it all night. She was often seen in the Canadian cottages, dressing wounds, preparing poultices, applying blisters, prescribing and administering remedies. The medical knowledge and skill she had gained in the hospital at Lausanne proved eminently serviceable in Canada.*

By these means a lodgment was gained in the hearts of the people. Many a one who at first stood aloof from the missionary, or drove him from the door of his cottage, sent in haste for Madame Feller when his wife or child fell sick, or some accident happened to himself. And thus, too, the ears of many were opened to the Gospel, and hearts that had been hard as the nether millstone were penetrated and softened. "That I might by all means," said the Apostle Paul, "save some" (1 Cor. ix. 22).

It was said of Mary, the persecuting Queen, that the loss of Calais so affected her as to wring from her the exclamation that when she died "Calais" would be found written on her heart. Were such a thing possible, Madame Feller would have been the example, in connection with Grande Ligne. Wherever she was, howsoever engaged, the mission was uppermost in her mind. Everything was viewed in the light of the mission. All her thoughts centralized there. The great question always was, "How will

* It would be easy, but it is hardly necessary, to illustrate the statements in the text by anecdotes, some of which were of an amusing character; for the *habitans* were susceptible and impulsive, and eager to show their gratitude to benefactors. Money would not have been received for medicinal or surgical appliances. If the larder of the mission house received an addition to its stores in the shape of a joint of pork, it was all the thankful parent had to give in return for the restored health of the child.

this affect Grande Ligne?" And it was remarkable that her knowledge and her care extended to the minutest thing. Some philanthropists satisfy themselves with cherishing a general interest in the objects of their solicitude, and do not deign to stoop to those small matters which may properly be consigned to those whose duty it is to look after them. It was not so with Madame Feller. In her, "as in the more eminent labourers for Christ among holy women, were found those household, domestic qualities which make the best of sisters, of wives, of mothers. Her knowledge of all the details of home and domestic duties was only equalled by her interest in everything pertaining to household cares and comforts, from cellar to garret. She could interest herself in a crusade against cobwebs, untidiness and disorder in students' rooms, waste in the kitchen, or neglect in the garden, as well as organize efforts against Popery, ignorance, and iniquity. She was wont to devote attention to the details of the mission wardrobe and laundry, as well as to the deliberations of committees and mission boards." *

So, when she was absent on her collecting tours, she desired to be continually kept informed of the progress of affairs. She carried Grande Ligne with her to Boston, to New York, to Philadelphia, and all other places, and issued directions as if she were still at her post. Mr. Roussy, or whoever remained at the Mission House, was expected to send her, every two or three days, full particulars of the state of things there. She would know how the Sundays were spent, whether any of the pupils manifested anxiety

* *Madame Henriette Feller.* By Rev. J. N. Williams. In *The Mothers' Journal*, July, 1868, Mr. Williams observes, "It was sometimes a subject of regret to friends, that time and energy were expended in any other direction than that which related to what might be called the higher duties of the missionary calling. Yet the more we think of the influence of pleasant homes, and well-ordered households, the more we prize an example so eminently philanthropic, and yet domestic withal; and the more thankful we are for a life that could descend to the minutest details of domestic and household duties as well as rise to the highest responsibilities of missionary life and Christian philanthropy."

for their souls, who were attentive to their studies, who required admonition, and in what respects: Pierre—must pay more attention to his geography, Miss — must be prevented from talking English, and kept to her French, and so on. Nothing was overlooked. It was as if she had not left the place, but was still exercising her personal and constant supervision.

And yet it is observable, that although Madame Feller occupied a somewhat anomalous position, for her influence was well-nigh all-powerful, and few ventured to contradict or oppose one in whom the tenderness of woman and the firmness of man were so happily united, she never overstepped apostolic limits. Like Phœbe, she was "a servant of the Church," and "a succourer of many." Like "those who laboured" with Paul "in the Gospel," she was ever active in God's work. Like Priscilla, she could teach an Apollos "the way of God more perfectly." But she never "usurped authority" which the Master had not bestowed.

Where there is commanding talent there exists of necessity a consciousness of power, a sense of superiority, which is apt to degenerate into pride. But in true Christians, who do not "measure themselves by themselves, nor compare themselves amongst themselves," whose eyes are fixed on the Divine standard, and whom a conviction of responsibility fills with holy awe, self-abasement is the natural state of the soul. The good man "humbleth himself," and is "exalted." Humility is a prominent characteristic of him who walks with God. He does not draw invidious comparisons between himself and his brethren. He stands in the presence of the Lord trembling, and adopts the language of Job, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes" (Job, xlii. 5, 6). His brethren may gaze upon him with admiration; but he looks within, and quails before God. The subject of this memoir was as lowly as she was great. She assumed no consequential airs. She went with reluctance to those

meetings of the Ladies' Associations where her presence was regarded as *the event* of the day, and hailed with joyous welcome. She contrasted her spiritual state with the requirements of the law of God, and the obligations founded on His grace, and shrank into her littleness, in the spirit of the great man who spoke of himself as "less than the least of all saints" (Ephes. iii. 8). Thus, for instance, during one of her journeyings in the United States, in search of funds, she wrote these words:—"I wish that I could do more; but I know that the Lord can accomplish the designs of His love by the feeblest means, and I look to Him to bless this journey, and grant the deliverance which we so much need. I have asked Him to deliver us from the temporal burden; but I ask especially, and above all, for deliverance from our sins, and for those bestowments of His grace and His spirit by which we shall be enabled to carry on the work. O that He would show each of us what there is in our hearts that is offensive to Him, and hinders His blessing, and grant us a longing desire to be freed from all evil, and to become in reality "holiness to the Lord." Passages in the same strain might be quoted in abundance from her letters. She excelled in "lowliness and meekness," and "walked humbly with God."

From a paper kindly furnished us by the Rev. J. N. Williams, entitled "Reminiscences of Madame Henriette Feller," we take the following extracts:—

"One of the prominent features of Madame Feller's character was a *wonderful wealth of affection*. This trait, as our thoughts often recur to it, always brings to mind one of Bunyan's inimitable names—*Mr. Greatheart*. The depth and intensity of her affection contributed much towards making her life interesting and extraordinary in all its relations. We doubt whether ever a husband or a child were loved with a more intense, unchanging, undying love than the husband and child whom she followed to the grave in the early period of her life. Reference to either would light up her face with a glow of enthusiastic affection, as

if the fire was burning as intensely as ever, even after nearly half a century of absence and separation. We remember once, with boyish thoughtlessness and curiosity, asking her what sort of man M. Feller was. '*Oh! si tu savais*,' was her exclamation, as she gave me a brief but glowing portraiture of him whose name she bore through life.

"Her love for her country, Switzerland, had the same characteristics of intensity and unchangeableness. After a sojourn of twenty or thirty years in Canada, away from the land of her birth, it had still such hold upon her affections that she could hardly trust herself to look upon a picture of Swiss scenery or landscape, lest longings for home should disturb and distress beyond measure.

"Her love for the Master, as might be expected, was of unusual depth and fervour. Passages referring to the greatness or intensity of God's love, were nearly all underscored in her old Bible, especially all references to that love in the endearing relations of family life. She would read them to us and speak of them with a zest of enjoyment incomprehensible by colder natures.

"Nowhere did this wealth of affection appear more strikingly than in her devotion to the welfare of her pupils. We have often thought that she had an affection more tender, more thoughtful, more self-sacrificing, for the least little urchin of her mission schools, than its own mother. Her labour for those under her care did not seem to bear the character of a performance of duty, even Christian duty; it was rather an outgrowth of real affection and interest.

"I have a letter from her, dated '*Ma chambre*, 25 *Octobre*, 10 *heures du soir*.' It was written in 1851. She had taken a child into her own room to care for it during its illness. You would think, as she watches over the little sick girl, and describes so minutely her symptoms and sufferings, that it is her own child. It is not. It is an orphan child. Yet a mother could hardly lavish more care, more affection

upon the little sufferer, or manifest more tender solicitude or warmer thankfulness for recovery, than this letter expresses. Thus could she take little ones in the embraces of an all-absorbing, tender, and motherly affection. This is not an exceptional case, but a sample of the affectionate devotion which characterized her labours for those under her care.

"We, her mission boys, remember her affection as that of the kindest mother. We used always to address her as such in our letters, and her letters usually closed with '*ta mère affectionnée, Henriette Feller.*'

"One day, with the thoughtlessness and mischievousness of boys, we went to her room, lugging, or rather bearing, one of our number, as though he had been seriously hurt. Our joke was a cruel one. Madame Feller turned as pale as death. We had no idea that her solicitude for us boys was quite so tender and motherly. We apologised, of course; but though she laughed at her fears, we felt that we richly deserved a strapping for testing her affection for us in that manner.

"Some one described an eminent Christian as having a heart as large as his house. Madame Feller's heart was at least as large as the Grande Ligne Mission; for there was hardly any one connected with it, either as member, scholar, or labourer, who had not a large place in her prayers, her thoughts, and her affections. This wealth of affection, sanctified by grace, was the secret of her wonderful influence. It awakened a response, and bound the hearts of friends and associates to her in her work. It gave her a mother's influence over the young, and the power of most devoted friendship in her relations with others.

"It had its disadvantages. It may have prevented her from being quick to detect unworthiness, discover defects, or see faults in some instances. Nevertheless, it was a beautiful trait. We who were long associated with her in work, never recall it without emotion and pleasure. Above all, it was Christ-like."

Her Christian character was nurtured and sustained by Bible truth. The "true holiness" of which the Apostle Paul speaks (Ephes. iv. 24) is "the holiness of the truth" (Alford). Mr. Williams says:—"Love for the Word of God characterized her whole Christian career. After the death of her husband and child, no other book was opened for years. This exclusive predilection for the Word of God did not, however, characterize her whole after life. But the Bible never lost its place in her heart. The small book-case in her room contained a few volumes which were occasionally opened, but her Bible was not usually there. On the table, near the secretary, conveniently within reach of her hand, frequently lying open at the last chapter read, was the old, medium-sized, reference Bible. We remember seeing it there the first time we went into that room, a quarter of a century ago. It even then seemed venerable from age and use. It had been read through and through. Verses, sentences, words, in every book, from Genesis to Revelation, were underscored, and interlined. and met the eye thus emphasized on every page. These were the gems of truth which had been found and admired in her daily readings of this volume, and they nearly all contained some history of the blessed experience of the past." *

She "dwelt in the secret place of the Most High," and communed with God as a friend. Her every day life was a commentary on Phil. iv. 5, 6.

"A silent, constant lifting of the heart to the throne of grace, in connection with every duty, every plan or purpose, was a characteristic trait well known to her intimate friends.

"It was her usual habit, after conversing with the pupils, either collectively in the school-room, or individually in her own room, to bow the knee in prayer, and plead often, long, and earnestly for those whom she had endeavoured to instruct and influence. Madame Feller was unusually gifted in prayer. Never did her mind and soul seem to be more

* *Mothers' Journal.*

completely in their element than when breathing the fervent petition before the throne of grace. Her prayers were usually long, but they never wearied. There was such fervency, such abundance of the heart, such felicity of language and expression, such a thoughtful and tender gathering up of the innumerable, actual interests of life, to present them to God, that every one loved to hear her pray. Her prayers were a power. They live in the memories of Grande Ligne." *

Amid difficulties, and discouragements, and sharp sufferings, she was borne up by all-conquering faith. Like the holy apostle, who said to the terrified crowd, as he promised them safety because God had promised it to *him*, "I BELIEVE GOD," this Christian woman possessed a faith which "laughs at impossibilities," and therefore, as Mr. Williams says, "a real break-down of discouragement and despondency never occurred in her life-work." She was accustomed to say, when the clouds were dark and heavy, "I have had too many evidences of the favour of God in this work to distrust His goodness now." Her faith was rewarded.

Henrietta Feller was raised up for a great work. She has left her mark, by God's grace, on Lower Canada. Time will not efface it.

"MANY DAUGHTERS HAVE DONE VIRTUOUSLY, BUT THOU EXCELLEST THEM ALL."—PROV. xxxi. 29.

BRIEF SKETCH OF THE PRESENT STATE OF THE GRANDE LIGNE MISSION.

ALTHOUGH a good deal of the history of the mission is interwoven in Madame Feller's memoirs, it would, however, be necessary to draw an historical sketch of it to

* Rev. J. N. Williams.

put its present results in their proper light, and with an interesting aspect to the mind of the reader. It is very difficult to speak somewhat accurately of the success attained and of the work achieved, inasmuch as a great portion of the results are not susceptible of computation or demonstration. Before we state, what may appear to some but meagre results of forty years' labours, it must be well understood that the field of these operations was beset with peculiar difficulties, from the fact that the Canadian priesthood were spiritually, and to a great extent materially, the lords of this people, of whom they had moulded the minds according to their will; a people whose religion, nationality, language, and education, kept them isolated from other people and united between themselves. The writer remembers the time when there was not a known French Canadian Protestant in the whole country. When, therefore, we can say to-day, that through the Evangelical labours of the missionaries, several thousands have seceded from the Church of Rome, it must be considered a very remarkable result.

Without entering into minute details we will only say that the present state of the mission shows eight organised churches, with a total membership of four hundred members, and about one thousand adherents. But for the large and continuous flow of emigration to the United States, that number both of members and adherents would at the least calculation be thrice as large. The above-named churches are situated at Grande Ligne, St. Marie de Monnair, St. Pie, Roxton Pond, Montreal, Montgomery, Leslie, and Ely. Including the places where those churches are situated there are connected with the mission, altogether, twelve preaching stations. Belonging to said churches are four chapels, three of which are built of brick and one of stone; in other places the services are held in school houses; at Grande Ligne and Longueuil, the services are held in the large lecture-rooms of the Institute. The mission owns the two large substantial and comely build-

ings known as the Feller Institute at Longueuil, opposite Montreal, and the Grande Ligne Mission House, to which is attached a moderate sized farm, the products of which are used to the benefit of the Institute. In each of these Institutes are yearly received for tuition and board, at a very moderate rate, and a few almost gratuitously, about forty pupils, the girls and young women at the Feller Institute, the boys and young men at the Grande Station. The object of these establishments is to extend the benefits of an evangelical training to the sons and daughters of the Protestant converts, to such of the Roman Catholic youths who may seek admission there, and to prepare future labourers for the missionary work. There are now in connexion with the mission but five ordained ministers, three evangelists, and three teachers. These are exclusive of female teachers, who are sometimes two or three for the work in the Institute. The scattered position of many of the adherents in country places makes it very difficult to form Sunday-schools of much importance as to numbers. There are but five in connexion with the mission churches, amounting altogether to about one hundred and fifty scholars.

None of these figures represents anything like the work accomplished by this mission. Since the year 1840 more than thirteen hundred pupils have passed from one to four years in the Institution of Grande Ligne and Longueuil. Not less than four thousand persons have been brought to the knowledge of the Gospel from the errors of Romanism. These are pretty much scattered all over the dominion of Canada, and in many of the Northern States of the American Union. In several of those States are now found French churches organized, active in missionary labours among the thousands of French Canadian Romanists who emigrate to the United States. Those churches are largely composed of our Canadian converts, and their meetings are generally presided over by a minister or evangelist educated in our Canadian Institute. The

greater number, however, of these converts, or merely seceders from Romanism, having learned the English language in our schools and elsewhere, join English speaking churches and congregations, are entirely lost as apparent fruits of the mission, though a gain to Protestantism and to the Church of Christ generally. The proximity to the large Protestant English speaking population both of Canada and the United States thus deprives the mission of much of the fruits of its arduous and persistent labours. These are some of the immediate and direct results from the small beginning, but there are others, though more remote, not less honestly traceable to the same source. Though some faint and intermittent attempt at French evangelization had been made before Mr. Olivier came to Canada, the real work was begun then and continued by Madame Feller and Mr. Roussy alone for several years. Their faith, their zeal, their persevering, prayerful labours, and finally their success awakened others holding somewhat different doctrinal and ritual views, to enter the field and to organize missionary agencies. The Church of Scotland employed one or two labourers in the French work. Then the French Canadian Missionary Society was formed, and spread out in numerous directions; accomplished a great amount of good by its evangelistic labours, and especially by its schools.

Some years later the Episcopalians and the Methodists entered the field. Without any boasting, the Grande Ligne Mission may honestly claim to be, if not the mother of them all, at least their godmother, who inspired them when quite young, led them in their first steps, to some extent educated them, and, most important of all, showed them that the work could be done, that a breach could be made in the solid ranks of Roman Catholicism in Canada. The oft-repeated assertion, considered an axiom because uttered by the priests, that a French Canadian could never be made a Protestant, and, as a necessary consequence, that a French Canadian never would think of dying with-

out calling for a priest, had been shown a fallacy, more abundantly proved to-day by the actual living members, and also by the already numerous remains of our deceased converts, whose tombstones stand by hundreds in our cemeteries at the Grande Ligne station and elsewhere.

The organization carrying on the work of the mission is composed of a Committee of nine, elected yearly among the friends and supporters of the cause, and among the missionaries, three or four of whom are also thus chosen. It is sustained by free contributions, amounting annually on an average to ten thousand dollars. For many years Ladies' Associations, formed under Madame Feller's fostering care, in several cities of the American Union, such as New York, Philadelphia, Rochester, Providence, Boston and elsewhere, have largely and devotedly contributed to the furtherance of this work. Occasionally, when contributions have fallen short, one of the missionaries has made a collecting tour in Canada or in the United States, and even twice in Great Britain, thus avoiding as much as possible paid agency. However, on two different occasions the mission has had paid agents on a visit to Great Britain, but we must state that it was on their part more for the love of the mission, whose warm friends they were, than to procure a livelihood,-that they undertook the arduous and unpleasant task.

If any mission has ever lived by faith from year to year, and even from month to month, it is certainly the Grande Ligne Mission, whose history Madame Feller so fitly represents. Admirably and providentially sustained as it has been, it has nevertheless—at least, in a worldly point of view—a precarious state of existence, which has prevented entering on larger enterprises considered quite necessary by some to insure permanency and depth in the movement; in a word, an effective action on the country. For want of funds the directors have been unable to enlarge the establishments of education and of putting them on a better footing, by creating a higher department of teaching for both

males and females. From year to year they have been obliged to postpone the fond and long-cherished hope of realizing this object. Another crying want for the permanency of the work in Montreal, the commercial metropolis of the Dominion, is a suitable place of worship for the French congregation in connexion with the mission.

It has been hoped and much prayed for that some wealthy children of God would some day bequeath, as it has been often the case with other institutions, a sufficient amount to enable the mission to assume that position of efficiency which its past history would amply justify. From time to time an intimate and devoted friend of Madame Feller has left behind a token of love and interest for herself and for the cause she began and so nobly pursued; but sums varying from two hundred, five hundred, to five thousand dollars have only providentially come in to fill a gap made by current expenses. Those were sweet tokens of kind interpositions of the Heavenly Father who thus granted the promised daily bread, and, it may be, granted only according to the measure of the faith of those engaged in the work; but the amounts were never large enough to enable the mission to undertake larger plans for the furtherance of the work. Will the old missionaries all die before larger foundations of the glorious work of the future are laid, or is there in reserve for them this parting blessing from some wealthy Christian friend who would thus lend to the Lord?

The present state of the mission is a state of poverty, and in some aspects of decline, while huge structures are reared like formidable fortresses all around us here to protect the interests of the corrupted Christianity which the Grande Ligne Mission and similar institutions are destined to overthrow. While we pray that the Lord would send more labourers in the field, we earnestly ask the friends of a pure Gospel religion to give the necessary means to furnish the needful instruments to carry on the blessed work which the Lord has so signally owned.